

CHURCH MANAGEMENT

A JOURNAL OF PARISH ADMINISTRATION



MARCH
1932

VOLUME VIII
NUMBER 6



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The Editor's Drawer

BIGGER AND BETTER DEBTS

I have a friend who is an executive with one of the major denominations. He is thoroughly sold to his own affiliation and has yet to grant that there is any other group which has equal initiative and power.

A number of years ago I ventured to tell him that the statistics of a certain denomination showed that it had gained in membership thirty-five thousand in the year.

"What's that?" he replied. "We haven't fallen under fifty thousand, any year in the past decade."

"The _____s are putting up some great new buildings in the East," I said at a later period.

"Talk about new church buildings," he fired back. "You should see our new churches in Buffalo, Cleveland, Rochester, Chicago, and Baltimore. We have more first class projects under construction than all the rest of them put together."

Just a few days ago we were together in a conference of debt blues.

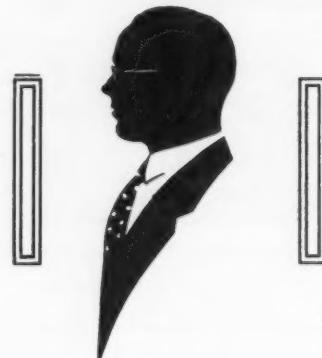
"The _____ report so much indebtedness on new buildings," I suggested in opening the conversation.

But the old fighting spirit was there.

"Do you call those debts? Boy, O boy, you should see some of the debts we have."

But I suppose that there is virtue in the mind which is willing to clamor for the honor of bigger and better debts.

WILLIAM H. LEACH



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CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

CHURCH MANAGEMENT Published Monthly by CHURCH WORLD PRESS, Inc.
Auditorium Building, East Sixth at St. Clair, Cleveland, Ohio

Entered, as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the
Act of March 3, 1879.

William H. Leach—Editor-in-Chief
Printed in Cleveland, Ohio, U. S. A., by the Evangelical Press



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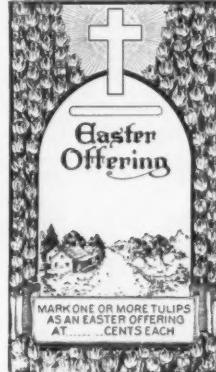
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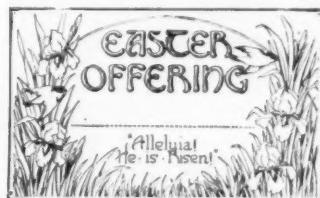
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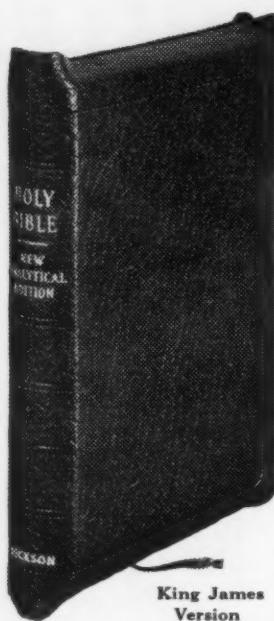
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VOLUME VIII
NUMBER 6

CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration
Edited by WILLIAM H. LEACH

MARCH
1932

Confessions Of An Ecclesiastical Dictator

By An Ex-Autocrat

Here follows the confession of a minister who wanted to be the whole thing in his church. He has lived to regret it and make a substantial confession of his autocracy.

THE joys and sorrows of dictatorships are not limited to the Latin republics. Many churches are "run" by somebody. It is popular to declaim against the tyranny of the lay boss, but little has been said about the minister who dominates his congregation as effectively as Porfirio Diaz once governed Mexico.

Both in church and state theoretical democracy and dictators go together. Kings who inherit their jobs have ever been held in closer leash than the autocrats who get themselves elected to power. The Methodist parson who is appointed by the bishop, and who in turn appoints most of the officers of his church, usually has far less real power than the pastor of a congregationally organized church, who is both called and recalled by his members. The religious groups whose past history commits them the most fervently to democratic principles are often willing to allow the minister to have things all his own way.

My knowledge of ecclesiastical dictators is not theoretical, but practical—for I have been one. I have served four churches. Two ruled me, and two were ruled by me. I did not linger long where I could not have my way. My real work has been done in churches where I was undisputed boss.

The greatest of my dictatorships had an entirely legitimate beginning. The Eastwood church was in a bad way when I was nominated for its pastorate. Obviously it had not fulfilled its destiny. Everyone desired a change for the better. At the time when I was approached on the matter I was under no necessity to make a move, for I was comfortably situated and reasonably happy. I could bargain freely.

In my conference with the Eastwood pulpit committee I named two conditions on which I would consider their call—the amount of salary which I needed, and the understanding that I was to have a free hand in running the church. Apparently the committee was willing to place the responsibility for the success of the institution upon anyone who was willing to assume it—and my terms were accepted. So far as the boards of the church were concerned, it was a case of unconditional surrender.

In all fairness it should be set down that this agreement between pastor and people was scrupulously kept for eight years. My hands were free to do as I saw fit. I was never hindered, no matter how foolish my ideas might be, and I received all the support which I could reasonably expect.

The theory on which I began my work with the Eastwood church was undoubtedly sound. Because of the inefficient way in which the church had been administered it had failed to attract successful people. If it was to win the right sort of a constituency the nuts and bolts needed to be tightened and the revolution of the wheels accelerated. The community had formerly laughed at that particular church; only through efficient management could the respect of the neighborhood be had.

I appointed myself efficiency engineer, with emphasis upon the details. The churchyard was fenced, the walks widened, a bulletin board erected and kept up to the minute with fresh announcements and bits of philosophy. Both of the Sunday services were moved forward fifteen minutes—and started on time. The church school was revamped and every new child followed up relentlessly. I was out to clothe



Before

Wooden St. Paul Restored

THESE illustrations show the restoration of the statue of St. Paul which for one hundred and sixty years has stood under the gable of St. Paul's Chapel, Broadway and Fulton Street, New York City. The statue was carved from white wood by the same craftsman who carved the figurehead of the frigate Constitution. The process of restoration consisted of first treating the entire piece with poisonous chemicals to kill any living organisms. Then the breaks and cracks were filled with liquid wood filler. After this had been sandpapered down the statue was given a jessoline covering. The size of the statue is a little less than nine feet. Mr. Arthur Smith, specialist in this work, who did the restoring, required eighteen months for the completion of the task.



After Restoration

the institution in the garments of success, and I succeeded. I had neither the time nor the talent to follow the slow method of working through other people. The ideas, the initiative, and most of the energy came from me. I was young in those days, and there seemed no limit to my strength. I worked all day and half the night doing whatever seemed to be necessary. My dignity never interfered with my usefulness.

Under this medicine the church prospered. New people were attracted, some of whom had money with which they were willing to part. Certain obvious goals, such as re-decorating the building, installing a pipe organ, and paying the debt of many years' standing, were easily attained.

My very success confirmed both myself and the church in certain insidiously dangerous habits. I seemed to be able to turn my hand to many things with surprisingly good results, and the attitude of the congregation was "Go ahead and do it!" I was running a one-man show, but it appeared to be making a hit.

Gradually all sorts of responsibilities gravitated into my hands, and I was foolish enough to assume them. The work of religious education really burdened my conscience, and I was glad to get my fingers on every detail of the Church School. No matter who was superintendent, I looked after the getting of teachers and the selection of lesson courses. As the years went by, I became interim superintendent, and then the interims were extended until they merged—and I ran the whole school.

I knew vastly more about letter writing than did

any of the trustees, and so all the financial appeals to which their names were signed really came from my pen. Only once did I ask for money outright—and that time I got a tidy sum—but I dug up the people who had it, and found the man who could get it. In those days I was a fiend for detail.

Many of the annual events of the church "gave me a pain" as they were being conducted at the time of my advent. Gradually I became responsible for the programs of the father-son and mother-daughter banquets. I scoured the country and found locations for the church school picnics. Sometimes I trained the participants in the Children's Day program. Towards the end, the women expected me to find speakers for their meetings.

Along with all this activity on my part there came a lessening sense of responsibility on the part of the church officers. Board and committee meetings took time which I thought could better be used in scouring the neighborhood for recruits. These gatherings bored me, and they seemed rather unnecessary to most of us. The trustees got in the habit of meeting about three times a year, while the deacons never did meet! Their job was to prepare the communion things and wash up afterward—and they did it.

My greatest mistake was in assuming that a program which worked well for a short time would prove equally successful for a long period. If I had hunted up another field of usefulness at the end of three years I would have left a marvellous record behind me. Opportunities did come, but I was too much inter-

(Now turn to page 404)

Growing Significance Of Good Friday

By William H. Leach

ONE of the most astounding things in modern church practice is the wide-spread and growing recognition of Good Friday as a day of worship and devotion. An edition of Schaff-Herzog Religious Encyclopedia of copyright date of 1909 declares that among the Evangelical churches of Great Britain and the United States the observance of Holy Week as a whole is disregarded. In contrast to that, I doubt if there is a community of 10,000 or more in the entire United States which did not see some kind of special services on Good Friday in 1931, and the smaller villages which did not recognize the day would also be exceptional. The proper observance of the day on which the Lord of man died was the subject of special promotion by Protestant churches in practically every city in the land.

Several things have been responsible for this. The first, of course, is the renewed consciousness of the necessity of worship. A second contributing factor has been the Lenten meetings which have been so conspicuously conducted in the cities of the land. It was but natural that these meetings should culminate in interest and power in Holy Week and Good Friday. A third factor has been the contribution and heritage of the Protestant Episcopal, Roman Catholic, Lutheran and some of the Evangelical German bodies which have always observed this day. There are doubtless other contributing factors which have helped to produce this most optimistic religious phenomena. To see people pouring by the hundreds from some of these Good Friday meetings would certainly startle our Protestant fathers if they should return to earth.

In the history of the Christian Church, however, the precedent for a Good Friday service comes unbroken from the earliest days. An early Syrian document quoted in volume 8 of the *Ante-Nicene Fathers* has this to say of the establishment of the services.

The apostles further appointed on the eve of the Sabbath, at the ninth hour, let there be service: because that which had been spoken on the fourth day of the week about the suffering Saviour was brought to pass on the same eve, the worlds and creatures trembling, and the luminaries in the heaven being darkened.

Probably there was Jewish precedent before this for a service on the eve of the Sabbath, so it seemed but the most natural thing in the world that a Friday service should be continued in the Christian Church. From an early period in Christian history Wednesday and Friday were station days in the church. It is

hardly to be expected that in the first few centuries the same importance should be attributed to the day as became common with the passing centuries and growth of the church. But from a very early period every Friday was a fast day, every Sunday was a feast day. Good Friday was the great fasting day of the Church. Easter day was the great feast day.

The name Good Friday probably came from the earlier title, "Holy Friday." But this is not entirely clear. Some seem to think that it is a corruption from "God's Friday." The Catholic Encyclopedia does not favor this interpretation, pointing out that at a very early period the German name was "Gute Freitag," not as might be expected, "Gottes Freitag." In some parts of Germany the name is quite different, being called "White Friday." Among the Anglo-Saxons and Danes it was known as "Long Friday." This is probably because of the long services which were held on that day. But whatever the derivation of the name, Good Friday was a distinct day in itself among the early Christians.

It was primarily a day of fasting and mourning. In-as-much as the Holy Communion was a feast that was forbidden on Good Friday. There were exceptions to this. Chrysostom mentions consecrating the communion on Good Friday. Then there are instances in which services were conducted with a "pre-sanctified" wafer. But these occasions were so few that it is safe to say that, as a rule, Good Friday was a day of prayer and fasting alone.

This was not true in the early reformed churches. According to Zwingli both Thursday and Friday were appropriate days for observing the Lord's Supper. But beginning with the seventeenth century Friday began to take precedent over Thursday as a Holy day while the communion was more and more restricted to Thursday. For the churches which seek Biblical precedent, of course, Thursday is the day for celebrating the Holy Communion.

In the darkness of Good Friday the Christian prayers assumed a breadth not common on other days. Jews and heretics were included. According to James L. Meagher in *The Festal Year*:

On Good Friday the Church offers up her prayers for men of all states and conditions. During the year the Church prays for all men throughout the world except for heretics to express her horror of apostasy and to distinguish them from her children. But on this day, forever sanctified by the death of our Lord, who died for all men, she makes an exception and

prays for all, naming heathens, heretics and Jews.

Good Friday collects were found in the earliest liturgy. Unfortunately, perhaps, the breath of tolerance is not seen in all of the ordered collects for Good Friday. It might be well if that spirit could be recovered.

Many types of services are held on this sacred day, but for some reason, difficult to understand, the practice in America among churches, both Protestant and Catholic, has swung very definitely toward the three hour service. This service begins at noon and terminates at 3 p. m., the traditional hours of the cross. I do not know just when this service first originated. It is not recognized in the liturgy of the early centuries. But it has a symbolic significance and tremendous publicity values.

One of the most unique things about services for the three hour period is that when they are arranged by Protestant churches in a community you have one of the few examples of every branch of the Christian Church acting and working in unison. For these hours are always kept sacredly by the Roman Catholic Church. There are some very interesting possibilities in this respect. I learned a number of years ago that it was much easier to get the local merchants to agree to close their stores for the three hour period when Roman Catholic churches united with the Protestant churches in making the request.

The most consistent effort in this respect with which I am familiar takes place in Cleveland, Ohio. For a number of years a committee representing both Roman Catholics and Protestants has sent out a special Good Friday communication, urging observance of the three hours. The communication of 1931 appears herewith.

Those Three Most Sacred Hours

From twelve to three on Good Friday, our blessed Savior hung in agony upon the cross—for me. How shall I spend those three most sacred hours this year?

They are too sacred to spend at my usual occupation unless compelled to do so by circumstances beyond my control.

They are too sacred for a Christian even to think of spending them at a place of amusement.

They are too sacred to be used in shopping—even if I did not want to encourage the merchants of our city to close during those hours by restraining from making purchases at that time.

There is only one way in which I can show adequately my appreciation of what Christ has done for me on the cross, and that is to spend those hours in worship; meditation and prayer, in God's House, if possible; if not, then in some other public or private devotion.

Shall I not spend those three most sacred hours in this way?

Published by the Joint Committee on Good Friday Observance, The Rt. Rev. Msgr. Jos. F. Smith, chairman; Rev. J. H. L. Trout, secretary.

Fifty thousand of these were printed and distributed in the churches of Cleveland in 1931.

This committee also solicited merchants asking for a three hour closing on Good Friday and placed announcement cards in the windows of the stores which agreed to the plan. This type of card which announces a closing is the very best type of publicity. It announces the services and emphasizes the importance of the day. In some cities it has been possible to secure a civic half-holiday for Good Friday and more and more business organizations which can do so are releasing employees for the half day for prayer and meditation.

The three hour service is one which lends itself particularly to a union effort. The length of the service means a considerable number of workers. It is hardly one to be conducted by one minister. And there is probably no need of having every church open for the devotions. It is the ideal situation for a union effort of quiet devotion. One church may decide to hold the service. The minister will then invite in others to help him. Or it may come from a committee representing the ministers of the community. Or, as is true in many instances, the services in a community are promoted by a central organization which plans to have a service in each section.

It is almost universally true that the "Seven words" form the basis for the meditations in these services. Sometimes preaching is omitted and the idea carried by song, prayer and readings. But usually there is an exposition of these words. This divides the service into seven parts. There are breaking places at the close of each section of the service so that those who desire may leave and new comers may be seated. Announcements of the services usually carry the information that worshippers may come and go as they desire. Definite suggestions for arrangement and variation of the three hour devotions will be given in Dr. Reisner's article on another page.

Good Friday


Is it all ye
nothing to you, that pass by?

WE are all fond of keeping anniversaries. In our own families we do not easily forget a birthday, or the day on which some especially loved one died. Shall we keep these days in our memory and forget to hallow the day of our SAVIOUR'S Crucifixion? He died for me, each one may say; and this is an additional reason for keeping Good Friday holy. There will be Services in the Churches and all should try and spend some part of the day in thinking of the Love of JESUS, and of the sins which nailed Him to the Cross.

A Good Friday Announcement Card

Where, Oh Where?

By Robert Cashman

"Where, oh where are the men's clubs?" Mr. Cashman is asking. He started out to find how they were doing things. Many he found are doing very little. Others are active and aggressive, conserving the resources of the church and aiding in its activities. He is placing his studies forcibly in front of the readers of this journal

IS the Men's Club or Brotherhood of the church passing the way of the Sunday Evening Service, the Men's Adult Bible Class, and the mid-week prayer meeting? Can the Men's Club program of the church compete successfully with the noon-day luncheon meetings in the downtown districts which wear away the strength of our men until they are almost afraid to answer another call?



Robert Cashman

small, in cities, villages and rural districts, and here is what I found:

"Sorry I cannot serve you—Our club died ten years ago. There is no desire to revive it, because we are in a university environment which offers numerous opportunities for club and fellowship life."

"We had a young man who was bound to organize a club, and he did. He was a super-salesman, the manager of a store. But now he has gone away, the club is dead, and it cannot be revived. The Kiwanis and the Rotary seem to meet our needs."

"We had a strong club, but the men at the heart of it organized a local chapter of The Knights of the Round-table, an International Luncheon Club—and now our Men's Club is gone."

"Our organization was active for years. It maintained a Men's Sunday School Class, had monthly meetings for fellowship, conducted the annual canvass, and contributed much to the general life of the church, but it has run its course and has disappeared."

"Don't ask me how to conduct a Men's Club," wrote one otherwise successful pastor of a large city church. "Our club has gone; we couldn't run it decently."

"We kept our club alive for years, but it didn't amount to anything. If the club costs the minister

too much time, and ultimately he must be responsible for it, probably it isn't worth the price."

"I am obliged to report that we interred our Men's Club this fall," testified the minister of a well-known university church. "With a church membership of 1,200, our club meetings last year should have had 200 men in attendance, but we had to be content with from 40 to 50, so we held the requiem, actually dramatizing it on the stage, and are attempting this year to hold an all-church supper once a month, with perhaps a big men's gathering once or twice a year."

"Why should we have a Men's Club," asked a layman, "when we have a Wednesday night bowling league made up largely of the men of our church?"

Have I emphasized the darker side by this testimony which could be multiplied so many times? It is not the complete story. Here are some of the brighter aspects of the situation:

"Yes, we have a Men's Club. It meets monthly from October to May. We serve dinner to the ladies once a year. We have no dues, but charge 60 cents for dinner, 10 cents of this amount being used for promotional expenses. The 'program' business has petered out with us. We get enough at the Chamber of Commerce and the Service Clubs. But our directors are a jolly bunch who enjoy each other's fellowship. They cook their own dinners and serve them. Ten directors get together before each monthly meeting, and make the arrangements. Even without a definite aim or program for months at a time, our men will not disband. They seem prepared for any emergency. One year they bought the minister a new car, and the next year, they raised \$500 to pay off an old church note."

"Our men meet on the first Thursday of each month, and cook their own meals. During the Christmas-New Year's vacation, we invite the young men who have been away at college, to be our special guests. Our club conducts the Every-member-canvass. Last year we also raised \$250 to repair our church roof, and \$350 to build a garage for the parsonage. Our members look after each other in sickness and in trouble. Nearly all of us are members of

one or two lodges, but we do not let our club take second place."

"The Men's Club in our town dates back several years. Our custom always has been orthodox—'a speaker and a feed.' This year we are working along a different line. Our speakers are selected from our own church. A man is asked simply to tell about the business or work in which he is engaged. At our last meeting, for instance, the foreman of the State Experimental Farm described the methods of 'dirt farming' in red clay. Other speakers will be the Manager of the Water Company, the Chief of Police, the District Attorney, etc. The talks are informal; interruptions, questions and wise remarks being permitted."

"Our town and our church are so small," writes a rural pastor, "that we cannot maintain a regular club with any enthusiasm, but we call our men together for special occasions. For instance, ten of our men organized to help me repair the church this season, and gave more than \$600 worth of labor."

"We raised \$2,500 last year to cover a church deficit," testified a layman, President of a Men's Club in a college town. "We expect to keep organized in the future so that such items may have attention before they become so large."

"Our club begins with a 'pot-luck' supper, where everybody brings some food which is laid on the table and then served in cafeteria style, each person helping himself. Then comes our program with singing, discussion, and good stories—The men smoke, and are made to feel entirely at home."

"In a small city church it seems impossible to maintain interest in a Men's Club, but we have a Young Married Folk's Club which we consider better for our own peculiar situation. We have monthly meetings and entertainments, our two vice-presidents appointing committees on arrangements two months in advance. Sixty-seven were present at our last meeting. We charge 50 cents for the dinner, as against 75 cents last year, but we serve a good meal, and still make money. We vary the program: A Radio Broadcast; Stunt Night with a Magician; a Card Party, or Games; a Play; a Dance; a Mock Trial, etc. It has brought many new members into the church, and has resulted in several contributions; one committee making banquet tables for the church; another purchasing silverware, and still another, the linen for our tables."

"We plan only three meetings for the year," says a clergyman in a town of 5,000. "We organize each of these meetings under different committees in order to utilize the talents of the largest possible number of men. Our programs last year included: a special speaker, a mock trial and a Father's and Son's Banquet. By this method, we were able to gather together from 75 to 100 at our meetings."

"Our only men's organization is a first-rate Bible Class, meeting every Sunday," writes the minister of a large suburban church. "This we consider of more

significance, both for social and promotional purposes, than a monthly meeting of a Men's Club."

"The Men's Club in our church is gone, but we have several substitutes, including a Men's Bible Class Sunday noon; a Church Leader's Club Sunday evening, and appealing to young men of the 'teen age,' the purpose being to train young men as leaders in public speaking, debate and discussion. Then we have a Church League made up of college graduates, young business men, etc., which has a Sunday Bible Class, and monthly business and social meetings, with many other activities. We likewise have the young married people's group, this being named after the pastor because he has married most all of the members; meeting monthly for social purposes, with pot-luck suppers. We also have a Bible class with older members 30 to 45 years of age, which has an attendance of nearly 100 Sunday mornings and is almost a church in itself. It has monthly meetings, with dinners. Then we have the Round Robin Club, meeting Sunday evenings, a 'husband and wife idea,' different groups meeting informally at different homes. In these ways, we draw on practically all of our men, and we believe that the value of these contacts far exceeds the old Men's Club idea."

"From 30 to 50 of our men meet as a Monday noon luncheon club, giving an Annual Dinner for church night, and likewise an Annual Father's and Son's Banquet. Our men are organized into teams, for purposes of mutual acquaintance."

"We find that men rally round a boy's program, so we call the men and boys together, have dinner, songs, etc., and then go to the gymnasium for competitive games."

"Our men have a table at the Y.M.C.A., where they meet at luncheon daily, as may be convenient."

"Every spring and fall, about 50 of our men go to the Y camp 48 miles away, for a week-end together. It is a mixture of recreation, discussion and fellowship. It is a great thing for the men, and for the church."

"Ours is a Community Club, with monthly meetings and dinners at 35 cents. We have no dues, but plan to make \$150 on a Radio Night, with Television improvised by our men."

One of the most helpful testimonies received came from Dr. W. C. Timmons, pastor of the First Congregational Church of St. Louis, Missouri, who wrote:

"We have a Men's Club which has flourished for nine consecutive years. I attended the second meeting of the Fall last night which was really remarkable in its program and spirit of fellowship.

"I would say that the outstanding success of our Club is based upon the following:

"1. It is a community club. All of its meetings are held in our large dining hall, and more than 50 per cent of the members are our Church men, but it has proven of great advantage to think of it as a community enterprise.

(Now turn to page 408)

How The Cults Dramatize Theology

By Charles W. Ferguson

"They make doctrines seem real." That much can be said for any of the cults discussed in this article. The theology may be wrong and their minds illogical, but physical demonstrations bring adherents and loyalty. These papers do not argue for these cults. But they do urge Protestantism to consider the methods.

THE power to dramatize theology is by no means the exclusive property of modern religious cults. It is rather an honored practice of long standing in all religions, though singularly absent in the seminar type of religion which prevails today in many Protestant Churches.

It may be safely said, I believe, that the appeal of the mediaeval church and that of the Roman Church today lies just here: while the theology of Rome is exceedingly complex and its abstractions utterly removed from the daily life of the common man, this theology is none-the-less exceedingly plain to him when he sees it in action before the altar.

Likewise the cults, through means not as spectacular but no less vivid than those of Rome, have managed to take theology out of the abstract and make it intensely real to the man in the street.

There are, of course, several ways in which this can be done. One is by means of ritual. This is naturally the most orderly and reliable way of doing it, and the cults have taken full advantage of it. By ritual I do not mean pomp and circumstance but simply the use of characters, situations, and properties in an order of service with an eye single to the teaching of religious ideas. A notable case in point is the Liberal Catholic Church, which claims true apostolic succession through the Old Catholic Church of Holland. On the surface and insofar as its appeal to the public is concerned, the Liberal Catholic Church is an effort to retain the stately ritual of the Roman Catholic Church with no thought of the theology of that august body. Actually, it is a theosophical church, pure and simple (if a theosophical church could be said to be either pure or simple) and its leaders are men high in the ranks of those who carry the train of Mrs. Annie Besant. Its influence is not yet great enough to trouble the orthodox, but it may increase, for the Liberal Catholics have hold of an idea when they start out to use the dignity of the Catholic service as the vehicle of a wholly different faith. The ceremonies which go on in its modest



Charles W. Ferguson

cathedrals are ceremonies in which the beliefs and doctrines of the order—most of them fantastic and incomprehensible when printed on paper—are made to appear in attractive garb and speak intelligible lines before the communicants.

Now I am aware that tradition makes it impossible for the average Protestant Church to take undue liberties with its ritual. To advocate that Presbyterianism can best be put over today by means of a Catholic order of worship or a Buddhist architecture would be foolish. There is not the slightest motive behind my discussion but to suggest the ways through which cults dramatize their beliefs before their devotees. The cults, unhampered by accepted methods, are free to do as they please and they have without doubt shown considerable skill in telling through ritual what they teach in their texts.

If you will study Spiritualism I think you will see that much of the appeal which it holds for distraught people is due to the fact that its doctrines are acted out before the eyes rather than talked about. I should not explain the whole movement on this ground but I think the almost theatrical use of ritual is highly important. The intent is to bring vividly before the eyes a vision of what the cult tries to teach. That nine out of ten effects gained by the medium are accomplished by humbuggery and prestidigitation is not a matter that enters into the present discussion. I am not trying to persuade Protestant Churches to add seances to their already alarming weekly calendar. I merely insist that you get in a seance something the orthodox churches do not pretend to give you—and that is a clear, dramatic notion of what the order teaches and what the thing looks like when it is taught. It is more than curiosity or despair that leads men and women to the haunts of mediums. It is, curiously enough, a sense of reality which they have not found elsewhere. Protestantism, in the eyes of those who face real problems, spends too much time making its doctrines reasonable and not enough time or effort in making them clear. Our method is by argument rather than art. If the average church could, without recourse to cheap devices, make unmistakably plain in its ritual what it believes and

what it is saying to the world, its services would have all the fascination and attraction of a seance in the dimly lighted shrine of a midtown hotel. Protestants, in a literal sense of the phrase, do not practise what they preach.

Since we are studying the cults altogether from the point of view of method and technique, I think it should be mentioned that their miracles are also a phase of what might be called good theatre. Through the miracles of Aimee Semple McPherson, Christian Science, the New Thought, Buchmanism, and the School of Unity, we are shown how belief can be taken out of its easy chair and how it can be made to behave on the stage of human affairs. These miracles become only another step in the process of making theology real. This is not to suggest that the cults cure disease through mere showmanship or that they accomplish the transformation of character with no higher motive than Houdini used to get out of a straightjacket. There is, of course, nothing ulterior in the cures effected by the cults. The various unorthodox forms of religion do not cure disease because it will enhance their appeal; they cure because they believe they can. The result is, naturally, to enhance their appeal, but the popularity which ensues is due at least in some measure to the abiding sense of reality which every miracle lends to the gospel preached. A miracle is to the vast army of cult-followers only another gesture by means of which the lines of cult theology are translated into dramatic action.

To ritual and miracle must now be added the elaborate and often fanciful attention which the cults bestow upon the description of their doctrines. The Revelation of St. John is as limpid as a pool by the side of the enigmities you can find in the literature of almost any modern cult. But the literature of the cults and the Revelation of St. John have one thing in common—and that is imagery. Take the International Bible Students' Association, commonly known as the Russellites. Their real genius (that of publicizing their theology) properly belongs under the head of The Ministry of Books, which I shall discuss next time. For the moment we must notice that when they say a thing or publish a thing they not only believe it but they dress it up in a cosmic garb. Other bodies besides the Russellites believe in the imminent return of Christ, but no church can give you such details as you will find in, say, Judge Rutherford's book, *Deliverance*. These details are often fantastic and the whole picture assumes ridiculous proportions, but whatever else you may say of Pastor Russell's doctrines, you must admit after you have read this book that they have not been allowed to die of disuse. With their "Millions Now Living Will Never Die" and their actual reports from the frontline trenches of the Battle of Armageddon, the Russellites have at least wedded their doctrines to men and events. They have not only applied their teachings but made the application so vivid that no one can miss it.

Some will feel that all this boots little to the aver-

age parson because I have not dealt definitely enough with devices. But the point is that I have conceived methods to be underlying ways and means of success in religious appeal rather than various tricks and gewgaws for getting people out to church. It is significant that the cults do not as a rule have to resort to sensationalism to attract crowds and devoted followings. Their methods go deeper than that; they work at the roots of human interest. I do recall that I once went to see Super-Akasha Yogi Wassan hold fifty men on his stomach, but the result was a farce. He put fifty men in a line and had each one push on the fellow in front of him and the front man in line pushed on the Yogi. The line naturally broke and lost force and it would have been no great imposition on the Yogi if it hadn't. Gandhi, who is only a slender Mahatma, could have done the stunt just as well.

But such agonizing episodes at the meetings of the cults are exceptional. For in the main the cults have methods of appeal a thousand times more effective. They direct their attention cannily to the actual problems which trouble men and women today, then they find ways of making clear and attractive their teaching about these problems. When you get that combination you do not need stunts for effect. There are plenty of devices for dramatizing theology but the cults have been most successful through ritual, miracle, and a generous use of the imagination.

ST. LOUIS BLUE BOOK

The Metropolitan Church Federation, St. Louis, Missouri, has published a new edition of its celebrated Blue Book for 1931-32. This is a manual of the Protestant Evangelical Churches and related organizations of the metropolitan area of St. Louis, including the City and County of St. Louis, the City of St. Charles and the Illinois Counties of Missouri, Madison and St. Clair. This is the fourth biennial issue of The Blue Book. It is a complete directory of the religious interests of its territory and would serve as a model for the church interests of other large cities. Individual churches of the various denominations have here recorded their hours of service, their equipment, the capacity of their auditoriums, their pastors and employed staffs, their church officers, their school enrollment and attendance, and full information concerning all other church organizations. Names and addresses of all responsible leaders in every branch are given. The army of laymen here enrolled as leaders in activities for civic righteousness totals more than 10,000. This manual is a source of information and a means of reference invaluable to the press and other activities. The Blue Book makes it possible for a quarter of a million church members to behold themselves as a unit and demonstrates impressively the magnitude and importance of organized religion. It is worthy of note that many of the churches include in their official staff a publicity director.

Professionalism

By J. W. G. Ward

This is the concluding article in the series by Dr. Ward on Ministerial Pitfalls. The ministry may be a profession but, he advises, abhor professionalism. This is a pitfall into which a minister most easily falls.

THREE is no pitfall into which it is so easy to slip, none out of which it is so difficult to extricate oneself, as mere professionalism. The gravest thing about it is that many a man has fallen into it unconsciously, and were his best friends even to hint at such a thing, he would resent it fiercely. Possibly the kindest thing, therefore, is not to lay the responsibility on any friend. Let us make the discovery for ourselves. If we can fence the way so that the feet of the unwary may not be taken, or reveal the true state of things so that we may, if it be necessary, start climbing out, so much the better.



J. W. G. Ward

Sherlock Holmes used to amaze his friend, Watson, by his baffling deductions. He avowed that he could tell the compositor by his thumb, or the man who had to do with horses by his general air. And most men carry a subtle, yet indefinable, trademark about with them. The actor, artist, poet, and mechanic, are easily recognized. The physician, banker, merchant, and lawyer, are a little more difficult. But few could mistake the minister, even though he is not attired in clerical garb. After a few minutes' observation or talk with him, you can almost certainly place him. Why? What professional marks are apparent? It may be that he is courteous, well-spoken, has a genial and gracious personality. All of which is magnificent in the extreme. Yet those are not always infallible guides. Is it because he is dignified or pompous, effusive and "live-wire-ish," self-opinionated, and unwilling to listen to the views of others? The critical and vindictive might say so—not always without reason.

That, however, might be taken good-humoredly. It is in his relation to others, either in public or in some grave hour of human need, that professionalism becomes a thing to be loathed and despised. Shakespeare has rather a scathing allusion to "Man, proud man, drest in a little brief authority," and he goes on to say that the fellow "plays such fantastic tricks before high Heaven as make the angels weep." But

when he plays his part before his fellow-men, strutting or seeking pre-eminence, he sickens the sincere soul, and debases the name of religion. "When I am at the altar," one worthy said, "I am a Catholic priest. When I am in the pulpit, I am an evangelical preacher." Honesty compels us to say, he is nothing of the kind. He is a man, called forth by the Spirit of God, honored by his brethren with a sacred trust, but primarily and wholly, a man—human and frail at the best.

The false concept looms large when the minister conducts divine worship or speaks in God's name. There are mannerisms that might be forgiven, even overlooked, were they not indicative of pride and an undue sense of his own importance rather than that of his functions. He minces when he walks. He speaks in an affected or artificial tone. Reading the Scriptures, he feels it incumbent on him to mouth the vowels and murder the consonants, so that what ought to be inspiring and comforting, illuminating and instructive, becomes an offence to the hearers. A third-rate actor would not be permitted to speak his lines in such a manner. The prayers are pitched in a high, unnatural tone, with a pious tremolo brought in at intervals. And by the time the sermon is reached, it is little wonder that people will not listen, or if they do, that they are convinced that the preacher is not sincere.

The fault of an assumed air of earnestness may be due to the pulpit preparation—or what may have passed for it. Let us once feel that we can dash off a sermon by some judicious filching from a current magazine, a recent book, or a trusty commentary, in an hour or two, and the brand of the hireling is upon us. Let us decline to take our work seriously, feeling that our people do not appreciate the best we can offer them, or saying "That's good enough," and power and progress are alike impossible. Dr. James Black, of Edinburgh, tells of a noted evangelist who, addressing some theological students, advised them occasionally to go into the pulpit, take a text at random, and then trust to the inspiration of the moment. "Professor Denney was in the chair," continues Dr. Black, "I shall never forget that white face and that wriggling finger as he turned to the speaker and said

with incisive passion 'We are here in this college, set aside by the church, to tell these men that there is no preparation too sacred or too solemn for the ministry of Jesus Christ, and you come now and try to undo our work with these students. I think, Sir, you confuse inspiration with desperation!'" He was right. Only professionalism could mistake indolence and dishonesty for inspiration.

In the conduct of church business, one must beware of the same thing coming out in the guise of infallibility. One good brother angered his board past remedy by telling them flatly that he was an authority on all matters relating to the church. He informed them that he had been specially trained for that, and what he said was the final word—or something to that effect. He may have been competent. He was unwise to state the fact so definitely—and idiotically—because even business men are not entirely incapable of handling the finances or laying a plan of campaign for the purely secular affairs of the church. And if only parsonic pride had been subdued enough to let those men try their hand, the minister would have had more friends and fewer foes in that locality.

Nowhere does this hateful thing display itself so clearly as in the intimate contacts that human tragedy and bereavement bring. To go into a home where sorrow sits supreme, to listen to some story of shattered hopes, to conduct a funeral service as though it were "all part of the day's work," is despicable in the extreme. Of course, to give forth genuine sympathy to all who need it, to feel—actually feel—the pangs of human grief, is costly. It can drain a man's very soul. It makes him feel that virtue has gone out of him. Yet that is making him like his Master.

"The difference between your work and mine," said

a distinguished medical man to us, "is this. I have to look on human pain and suffering without feeling it. Even though it were my one friend, I have to think of him simply as 'a case' if I am to do my best for him. But if you get to think of people's needs like that, without really sharing what they are going through, you will not only do no good; you will do positive harm." We thought of that when a certain dignitary of the church remarked that he had conducted so many funerals they never affected him in the least. In fact, he preferred to take two the same afternoon, as it saved breaking into another day. And at Lazarus's tomb, Jesus wept!

We have set these matters forth rather forcibly. There is neither criticism nor censoriousness in what we have said. There is, however, a deep sense of the urgency of the situation. With the present prejudice against the ministry and the church, the religious indifference of many people, the base and baseless ideas of God's servant given to the world in *Elmer Gantry*, we dare not allow anything to minimize the effectiveness of our work, or mar the influence we are striving to exert. And the best safeguard is attention to our own inner life, and an unbroken contact with Christ. As the surgeon must be cleaner than the average man—that is, antiseptically clean—when he undertakes his task at the operating table, so must the minister as he goes forth to the sanctuary, or to be used as the agent of the divine in dealing with human souls. Let us recall our early ideals, our vows as we were ordained, our noble aspirations and glowing resolves as we took up the work entrusted to us. And in daily-increasing fellowship with the Lord of life, true humility, coupled with growing courage and confidence, shall be ours. Then professionalism, like the hollow husk enclosing the embryo oak, shall fall away to trouble us no more.

Here Is A New Pledge

MONEY is scarce around Spalding, Nebraska. But the church must go on. To help it go on the pastor of the Spalding Larger Parish, Irvin Askine, arranged a most unusual canvass. First he visited the various markets and arranged to have them accept grain and live stock which contributors might bring them, making remittance to the church treasurer. Then for an effective canvass he invited brother ministers who were interested in the larger parish. A series of three letters went to the contributors and then the canvass was made. The pledge form displayed here will surely be of interest to all our readers.

EMERGENCY HELPERS

For the purpose of supporting religion as it is manifested through the Protestant church in Spalding, Nebraska, I hereby contribute:

\$.....	in cash. (Herewith or when?)
.....	hog. (at McBeth's)	When?
.....	pigs. (at McBeth's)	When?
.....	calf. (at McBeth's)	When?
.....	turkeys. (at Kindness')	When?
.....	geese. (at Kindness')	When?
.....	ducks. (at Kindness')	When?
.....	chickens. (at Kindness')	When?
.....	bu. of shelled corn. (at Mill)	When?
.....	bu. of ear corn. (at McBeth's)	When?
.....	bu. of other grain. (at Mill)	When?
.....		When?
Signed.....		

Note: When contribution is delivered to a dealer ask him to hold the check for H. G. MacPhail, church treasurer.

How The Church May Help Parents

By C. Melville Wright

Through a series of four articles Mr. Wright, Director of Religious Education in the First Presbyterian Church, East Orange, New Jersey, has been giving details of some practicable and worth while programs. In this concluding article he shows how the church may help parents in their religious training of the home.

In these days of commendable emphasis upon child study and parent education, there are very definite opportunities which the church may capitalize and through which great service may be rendered. As never before large numbers of parents are looking for help, eagerly desiring light upon some of their perplexing problems. Times have changed so significantly, even since the younger parents were children, and such new educational methods have been approved for the training of children, that most parents feel the need of guidance and naturally many of them look to the church for help.

The program of religious education of the progressive church is incomplete unless it makes provision for parent training. What is done for and with the children may lose its point in many homes unless, simultaneously, ways and means are devised to keep the parents informed as to what is being done with their children and to guide them in their procedures during the many hours of their children's time over which they alone have control. Various methods are successfully in operation in churches in an endeavor to achieve the largest results in this realm.

In connection with the church school, it has been possible in some congregations to arrange parent's group meetings regularly. Departmental superintendents of little children frequently conduct sessions for parents simultaneously with the periods when the Beginners, Primary or Juniors are meeting. Through these groups very valuable results can be accomplished, particularly for mothers. Leaders may use such opportunities to acquaint mothers with what the department is doing, suggesting definite methods for essential cooperation and thus forge effective links between the home and the church. They may arrange for some of these periods to be conducted by specialists who have command of child psychology or who have had valuable experience in dealing with specific behaviour problems, exchange of experiences which prove most helpful to parents who confront these problems anew.

In some congregations special adult groups are formed, adopting a curriculum which covers various

phases of parent training. These have proven particularly helpful and interesting to parents of older boys and girls. They, too, have met as integral parts of the church school and have dealt with issues affecting the welfare of youth. Sometimes these have taken the form of discussion groups under competent leadership. Occasionally special persons have been invited to give an address on a topic which he or she has worked out with special care and these have given parents contact with broader fields of interest. Very valuable in such groups have been statements by experts representing various movements which enlist membership of boys and girls, thus providing an understanding of working principles for such organizations as Boy Scouts, Girl Scouts, Y.M.C.A., Y.W.C.A. and others working with boys and girls. Out of such groups have grown special projects like Father and Son, Mother and Daughter banquets, which have provided opportunity for fine fellowship and for a better understanding of church relations between parents and their children.

Regular child study groups, organized in the local church, have been most fruitful. As a rule these meet fortnightly or monthly on regular afternoons during the week at which time, while the mothers were engaged in the meeting, their children have been provided for and guided in actual educational experiences in age groups under competent volunteer leaders. Provision has been made in these afternoon meetings for friendly exchange of experiences and for those neighborly contacts which may mean so much to mothers. The main feature, however, has been the presentation of the topic for the day by a specially chosen speaker. Fortunately the number of trained speakers has greatly increased during the past decade or so, and most of them are engaged in the work for the love of it, making financial considerations secondary when they accept invitations to speak to groups of parents. The groups are therefore maintained on the basis of a relatively small membership fee and the speakers are secured for expenses and occasional small honorariums.

Some topics presented during the past two seasons

in a well organized study group of this type suggest the possibilities along these lines:—

- “Making the Most of our Children”
- “Emotional Relationships of Parents and Children”
- “The Parent’s Role in Developing Personality”
- “The Religious Perplexity of the Modern Parent”
- “Character Building”
- “What To Do before the Doctor Comes”
- “The Religious Life of the Little Child”
- “Spiritual Aspects of Growth”
- “When Mother and Father Agree”
- “What Kind of Children do we Want to Have?”
- “Freedom and Discipline”

Three or four times a year and usually in the evenings, so that fathers may also attend, major undertakings in a community have brought various child study and parent education groups together for the presentation by some outstanding speaker of a topic of general interest. Before a large audience representative of the most thoughtful persons of the community, competent speakers have lectured under co-operating church auspices on current themes. Public interest has been aroused and enthusiasm generated for the cause, and it has not been surprising to see in these communities significant advances making for the better atmosphere in which children are trained. The levels of interest have been lifted to the point where undesirable influences have been eliminated from community life and worthy advances in the interests of youth have been greatly strengthened. Persons have been exposed to the leadership of prominent authorities with the result that their thinking, their reading and their discussions have all been cast in new and larger moulds, all making for the betterment of youth.

One does not need to emphasize the position which the Christian church from the very beginning has taken with reference to the training of children. The Gospel records clearly tell us that Jesus placed children in a position of central importance and loved their naturalness, their simplicity and their trustful confidence. From earliest times the people of Israel had recognized parental responsibilities for the training of youth and that procedure was taken over and enlarged with the advancement of Christianity. Our educational systems today owe their very being and certainly their strength to the recognition of Christian principles. This new opportunity for helping parents in voluntary groups which is coming more prominently to the foreground in our time would add to the prestige of public education and the power of a well-organized array of church schools the inspiration of Christian homes wherein the parents are moved to put into practise the ideas and the ideals which their church inspires. In such a significant advance as this movement promises and actually inaugurates the church today finds an opportunity which she dare not overlook.

Confessions of an Ecclesiastical Dictator

(Continued from page 394)

ested in my job to pay much attention to them.

Both the church and myself got into bad habits. I was accustomed to doing things—they became used to having me do them. The years confirmed us both in this attitude.

Slowly difficulties developed in what had seemed to be an ideal situation. Inevitably, I made mistakes. Some of the programs which I planned fizzled. Not all of my bright ideas worked. Having taken the responsibility, I also got the blame. There were no scape-goats between the people and myself.

There were also people who resented my management of everything in sight. These were not men and women of wealth or position. Those who have succeeded in life are accustomed to having their way, and are willing to let the preacher have his, provided he succeeds, and does not mother them too much. But every church has in it a few fools who itch for a chance to display their folly. They like to be seen and heard. I made it my business to protect the rest of the flock by muzzling such nuisances. It seemed to me that they would hurt the institution. After my departure the people soon found out how boresome these brethren were—but by that time they had done their mischief.

As I look back upon events, I can see that circumstances beguiled me into undertaking the impossible. The church had given me a certain amount of liberty, and with it I had won success. Both they and I assumed that a larger liberty would bring a larger success—but it did not work out. The community shifted, but the people still held me responsible for everything.

The experience of Latin America is that there are only two ways in which a dictatorship can end—death, or revolution. Nobody ever attempted to tame a dictator down into a constitutional ruler. It is far simpler to throw him out!

It is much the same with churches. Curbing the authority of a pastor is no easy matter—especially if he has exercised it for a number of years. In fact, when a minister and congregation have worked together in a certain way it is exceedingly difficult to alter the basis of their relationship. We may talk about “turning over a new leaf”, but it can’t be done. When a church grows weary of having things run in a certain way the natural impulse is to get rid of the minister.

That was what happened to me. The laughable side of the matter was that it was done in the way that I designed it should be. The congregation even relied on me to devise ways of ousting myself!

But that congregation has had enough of dictators. They are no longer seeking a king to rule over them, but some one on whom they can check up early and often. I did as I pleased for eight long years; my successors have faced the option of doing as they were told, or else getting out.

Christian Youth In Quest

By Henry H. Barstow, Auburn, New York

Here is the story of one of the brightest spots of modern Protestantism. The making of our future may be found in these summer conferences attended by the youth leaders of the land. Dr. Barstow, enthusiastic from his first hand study of their work, tells our readers about them

A MOONLIT evening in midsummer. A mountain lake bathed in mystic glamour. Pebbly beaches, wooded slopes and shadowed marshes. A cleared field on one side where scattered lights gleam from open cabin doors. Laughing voices mingle with snatches of song and an occasional shout. A scurrying crowd of young folk breaks up into groups in front of the cabins. Then quiet. The notes of a bugle softly breathe "Taps." Then all join reverently in the words so often sung to it in our summer camps:



"Day is done!
Gone the sun!
From the hill, from the lake, from the sky.
All is well!
Safety rest.
God is nigh!"

The watchman makes his rounds as lights go out and the campers turn into their bunks only too ready for a night's sleep after the strenuous program of the day just closed.

And what creative days they are! Nothing the church is doing today is more fruitful than the summer conferences, institutes, camps, call them what you will, to which she is sending her youth literally in tens of thousands for inspiration and training in the Way of Christ. Devoted and capable leadership for generations to come is guaranteed her by this one enterprise. Statistics show, however, that as yet only a small proportion of the churches send delegates, perhaps one-third on the average. But there is increasing interest as the movement progresses. One denomination reports in 1920, six conferences with 391 students and 60 faculty members; in 1931, 64 conferences with 4,604 students and 800 faculty members. Similar increase is recorded by other

groups that have made reports at the request of the writer.

These conferences are held not only at camps but on college campuses where the dormitories and dining halls provide convenient accommodations. Most of them are under the supervision of leaders provided by the denominational bodies that have charge of religious education. These leaders are assisted by ministers and teachers from the locality of each conference who have demonstrated their capacity for such work in their own churches.

In addition to the conferences for students, preliminary conferences for the leaders are held in which thorough preparation is given for the serious responsibilities of conference management, discipline, instruction, standards, motivation, morale, spirit and follow up. In a camp in which the writer was a teacher last summer the faculty was made up of three pastors, one representative of the denominational board under which the camp was conducted, three students of educational institutions of higher grade, one physician. The head of the camp was dean of a well known school of religious education. Some of the conferences are conducted by the national denominational bodies, some by state subdivisions, some by collaboration of the two.

The students are, in practically all cases, young people from churches in the neighborhood, or at least the state, where the conference is held. They are usually picked because of special fitness. Expenses include a registration fee ranging from \$1.00 to \$3.00, plus a moderate sum for living expenses, varying according to conditions. The conferences run from one to three weeks. Scholarships are provided by some conferences. Overhead expenses are partly carried by the denominational boards. Most of the faculties serve without pay other than for living and traveling expenses.

Not all conferences, of course, are of the denominational sort. Y. M. C. A., Y. W. C. A., Y. P. S. C. E., Boy and Girl Scouts, and the International Council of Religious Education, are typical organizations conducting summer camps or conferences. The last named body conducts six conferences each year in

which 10,000 older boys and girls have benefited. Forty-three denominations have cooperated. Some duplication and overlapping is a disadvantage arising from so many groups at work in the same field, but that problem is being faced by broad-minded leaders with substantial reduction of competition and waste.

In the coeducational conferences the proportion of boys and girls runs about one to three, some more, some less. The ages reported by one denomination are typical of all; 16%, 15 years old and younger; 46%, 16 to 18 years; 25%, 19 to 24 years; about 13%, 25 years old and up.

Courses of instruction in all such conferences follow about the same general lines: Bible study, missions, world service, social service, personal problems, church programs, organization and leadership. These general headings are elaborated with all the system and detail of a high school curriculum. The finest minds in the churches are enlisted to make these courses fit both truth and youth. They are prepared with the best modern principles of religious education in mind. Often the whole program of a camp in all its parts is built around some slogan that embodies a fundamental Christian objective, such as "Traveling the King's Highway," "Building a Better World," "What Lies Beyond the Mountain?"

The objectives include the physical, intellectual, social and spiritual sides of young life. Here is a typical day's program: 6:00 A. M., Rising; 6:30, Morning Watch; 6:45, Setting-up Exercises; 7:00 Breakfast; 7:25, Student Council and Committee Meetings; 8:00, First Class Period; 8:55, Second Class Period; 9:45, Recess; 10:00, Assembly; 10:35, Third Class Period; 11:30, Fourth Class Period; 12:30, P. M., Lunch; 1:30, Rest Hour; 2:30, Free Period; 3:00, Group Meetings; 3:30, Recreation; 4:30, Swimming; 5:00, Preparation for Dinner; 5:30, Quest Groups or Open Forums; 6:00, Dinner; 7:00, Vespers and Address; 8:00, Preparation for Social Hour; 8:15, Social Hour; 9:30, Group Devotions; 9:45, Preparation for Retiring; 10:00, Lights Out.

It should be added that provision is made, where desired, for continuing a course from year to year until it is completed. In such cases credit is given and a diploma awarded. Methods of class work include lectures, pictures, hand work, side reading, drama, and, in ever increasing measure, free discussion, especially in group meetings. These often may consist of two or more students only, meeting an instructor by appointment for questioning and personal follow-up on some class theme. These personal contacts or "Interest Groups" are probably the most decisive factors in the whole program from the standpoint of spiritual results.

The "day's program," given above, reveals the systematic way in which the conference time is organized. Its disciplinary value also should not be overlooked. Orderly handling of a group of from fifty to three hundred young people for days and weeks has in it some disquieting possibilities. Almost every confer-

ence has its uncivilized minority. Discipline that will at the same time preserve reasonably good order and good feeling and assure good results demands and gets careful planning. The dean and his faculty are responsible under the controlling boards. The best results have been secured through supervised self-government. Every well ordered conference has a student council elected by the general body. Every important matter is passed upon by them. Faculty-student team work is the answer. More and more this plan is worked out into the details of handling everything from the day's program to table arrangements in the dining room, dormitory or hut supervision and discipline of individual cases. Expulsion from camp is a last resort, but it has been done under this system. Usually a friendly personal word from a leader or a bit of well-directed freezing by camp mates is quite sufficient. Perhaps the most touchy situations grow out of the mushroom "crushes" that spring up between boys and girls, harmless enough in most cases, but very impatient of the ten o'clock retiring hour on moonlit evenings when woods, walks and waters woo afar. But such is youth and it is best not taken too seriously, however, wise attention is sometimes required.

In preparation for this article the writer requested data from some fourteen leading denominational and interdenominational groups. Replies were received from eight. Statistics provided indicate that these groups have held in the last year approximately 375 such institutes and conferences in all parts of the country, North, South, East and West. Attendance totaled over 80,500 students. One denomination alone had 800 members on its faculty groups. Some are conducting conferences in Canada, Porto Rico and China. These figures are of course no indication of the grand totals, which so far as can be learned have never been secured. It could hardly be an exaggeration to assume that not less than 100,000 church young people met during the last season to study the Bible, consider the local, national and world wide problems of the kingdom of God and receive vital awakening for their own spiritual lives. The recreation, singing, social fellowship, vesper hours, nature study and meditative solitudes afforded by lake, mountain and woodland, touched into flame by the radiant glories of morning mist and sunset skies—these and a thousand other subtle influences combine to give the natural idealism of youth an unforgettable inspiration and experience.

The following quotation from a letter to the writer by one of his pupils of last summer is typical of many others: "One thing of which I have been convinced is that religion is not a prosy, musty, old-fashioned relic of the Mid-Victorian era, which once in seven days conventional people half-heartedly observe, but a vital and challenging affair. I have learned what I consider a great truth, that religion is fun, something as full of glamour and romanticism and realism as anything else in the world. I hope I can keep

Indianapolis Hospital Officially Welcomes Ministers

THE Methodist Hospital of Indianapolis, Indiana, has instituted a plan of utilizing ministers which most clergymen throughout the country will appreciate. Who of us has not been embarrassed in trying to find his way about a great hospital? Too often we have been made to feel that our presence, even to see our own people, is not desired.

But this Indianapolis hospital believes in the therapeutic value of religious faith. The following plan was devised. Each minister was given a service card which he could present when calling at the institution. To further cooperate as patients are entered a notice is imme-

dately sent to the pastor of the church with which he is affiliated. A room has been set aside for the clergyman's use. There his hat and coat may be left before he visits the patient.

The letter which went out to the ministers contains the following interesting information of the plan.

"1. That all patients, upon being admitted be asked their church affiliation and if given, the hospital will notify the ministerial representative of that faith of their admittance.

"2. That there be issued to all ministers a Service Card by the hospital which card will serve as credentials to save ministers any possible embarrassment while in the hospital and

assist all attendants of the hospital in identifying the ministers.

"3. That there be set aside a room as near the lobby as possible for the private use of the ministers, where hats and coats may be left, consultations held, and notices posted for telephone calls.

"4. That there be furnished, by the hospital, such equipment that might be recommended as needed by the ministers of various communions as they look after the spiritual needs of their people in the hospital.

"We are writing to say that all the above has been provided and you are herewith given your Service Card and with it an invitation to make use of the service opportunity it affords. We want your assistance in helping our patients to make use of their religious faith to speed their recovery."

The postal card telling of the presence of an adherent of a religious faith as a patient in the hospital gives the patient's room number and contains the following announcement: "As a pastor you are always welcome in the hospital."

that idea always. It is sometimes not quite so easy to be a Christian when no one else seems to be trying. But that I suppose is a natural reaction after living for ten days where everyone was in sympathy with everyone else."

That statement is worth studying especially by pastors upon whom must rest the responsibility of "consolidating the gains" of conferences his young people have attended. Perhaps one or two suggestions from my own experience may help. Nothing in all my experience with young people has meant so much for the church and for the young people as the contribution made by those who have attended such conferences. But that is true because they have been given full opportunity in the first place to express before others the values they have received, always in the Sunday School and young people's meeting, often in the morning service. Again and again I have held a delegation together by having them meet me regularly in my study on Sunday afternoons a little before the Young People's meeting for consultation on the spiritual side of their work, always with a "prayer huddle" together, from which they went re-inspired to influence and often control the whole program and spirit of the society. Young people can be absolutely depended on to make good if they are given responsibility, with sympathetic guidance and spiritual motivation.

The following typical letter from another delegate shows their fine attitude toward church work: "Our Young People's Society is to begin next Sunday evening. All four of us who went to Camp T—— are so eager to begin and to spread our enthusiasm among the others. I am sure that we will have a

more successful year. The only difficulty we will have is that next year the whole group will want to go to Camp."

The pastor's work, however, cannot be left until the delegates return. Before they go he should gather them together for thoughtful consultation and instructions. The needs of the young people's work in the church should be carefully gone over. Each delegate with the pastor's help should choose so far as possible before leaving home the courses he or she is to follow with a view to some definite line of work on returning. In fact the delegates might well be chosen with reference to fitness or training for special work. They should be made to realize that they are official representatives of the church that sends them and that usually pays their expenses, charged with a real responsibility for making the most out of the conference for themselves and for their church. Otherwise they may take a superficial view of the opportunity and waste the church's money and their own time.

There is no guarantee that a conference will do in all cases what has been outlined. Some young people who go are simply bored. Some come back worse for the experience. The conferences are not always wisely led or well. They are still capable of great improvement in many respects. But they come nearer to being true "Schools of the Prophets" than any instrumentality now operated by the church. No church can languish or die while its young people are fired by the spirit of Christian idealism and service that is the outstanding mark of the summer conferences. Any church unwilling to lead its young people into that spirit will soon find itself without any young people worth mentioning.

Where, Oh, Where?
(Continued from page 398)

"2. We have a definite calendar, allowing nothing to intrude upon our regular meeting nights.

"3. We have a complete organization in which almost every member sometime during the year has a task to perform.

"4. The program of regular meetings includes four features:

"a. A happy reception in the Chapel where all new-comers get acquainted, buttons are put in the lapels of members as well as special buttons marked 'guest' upon which the name of the guest may be written.

"b. An honest-to-goodness dinner! The men do most of the work. They seem to enjoy cooking, setting tables and donning white coats to wait on the tables. We have found one man, a banker, whose hobby is cooking. He is known as our 'chef' and always dresses the part. His meals have become famous throughout the city. He names his dinners for each month, as, in November, Thanksgiving dinner, in December, Jiggs dinner, etc. The last meeting in the Spring is always Ladies' Night, the menu of which, of course, is a chicken dinner.

"c. Good entertainment, for which we often pay real money. We try to give variety to our programs, but they usually consist of the best music the city affords. At one meeting in the year, the membership puts on either a minstrel or some kind of show, or stunts.

"d. Speaking—always we have a good speaker. Usually we get those who are drawing cards. Sometimes we import them from a distance, but, for the most part, they are local. This is the real strength of our club. The members say that we have never yet had a 'dud.' We try to vary the themes, but the men seem to want something serious. They have plenty of fun around the tables and through the entertainment.

"5. Outside activities. We feel that every club should have something going on between meetings. We have a bowling league of ten teams which leases an entire recreation hall every Monday night. This

furnishes wholesome and happy sport. Modest prizes are offered in keeping with the usual regulations of bowling leagues. There is quite a bit of rivalry for the high standing of the teams, which is always reported at the monthly meetings of the club.

"Also, we feel that every club ought to have a definite outside objective in the form of some helpful work. We sponsor the Boy Scouts which meet in our Church. Now and then, the whole troop is invited to come as the guests of the Club to one of the monthly meetings. Members of the club are appointed on the Scout Troop Committee.

"6. Dues. Our plan is to include everything in an annual fee which, with us, is \$10 a year. This covers dinners, entertainment, etc. There is a separate charge for bowling of \$3.75 per month. We have found that this makes for better attendance, as the cost of the meals is covered in advance."

Comparatively few Men's Clubs have constitutions or by-laws. Those which do are governed by simple organizations, including such items as: name, object, membership, officers and committees, election, meetings and amendments.

Most clubs prosper with from three to six meetings annually, rather than more.

One of the best books that has come to our attention on Men's Work is *How*—a chart and compass for local church men, published by the Men's Work Commission of the Methodist Episcopal Church, 740 Rush Street, Chicago, Ill.; price 25 cents. We commend this for careful study.

Summing up our survey of Men's Club work: The cities have imposed so many competing and conflicting calls upon our men, that a quiet evening at home and a restful Sunday morning service of worship seem to be of greater benefit than added meetings for weekday nights. Where conditions are such, however, that social life among the men is needed, it would appear that the Men's Club of the church may fill a vital place, and that its life and success are not dependent upon the changing times, but upon a worth-while program, backed by consecrated Christian leadership.

hard work had to be done to make it worth while for the August issue, so he threw himself into the battle and went forth to conquer. The profit on the August issue amounted to \$31 as against \$1.60 for the July issue. Our officials were delighted with the result and the minister and his wife were highly entertained with refreshments and congratulations at the home of the superintendent of the Sunday school.

The paper has grown in popularity each month and it is looked forward to with great interest the first Sunday in each month. Members who are deprived of attending the church services keep posted as to all the news of the local church. It is impossible for me as pastor to visit every family of 400 members each month, so my "Assistant," the church paper, goes into their homes and gives them the church news.

How We Put Across A Parish Paper

By Thomas C. Jones, Baltimore, Md.

TWO years ago we started a local parish paper. At the end of the first year we had turned over to the treasury of the church \$273 profit. This money was used for needed repairs on the church property.

Some were wondering where we had secured the money to have the work done. The pastor was given 10 per cent commission on all ads secured. This enabled him to pay car fare and buy gasoline for his auto. The rest of the profits were turned over to the church. Any

member of the church securing ads was also allowed the 10 per cent commission.

At the beginning of the third conference year the pastor's salary was increased \$100, same to be paid out of the paper fund and turned into the fund for the support of the ministry.

Then, the question arose as to whether it would be possible to continue the paper through July and August. Not much effort was made for the July issue, so the profit amounted to only \$1.60.

Many of the merchants wanted to wait until fall. The pastor saw that some real

Is This The Kind Of School You Have In Your Church?

By Henry Edward Tralle

Adviser In Religious Education To Church Management

I AM presenting here, verbatim, a pastor's description of his Sunday school, with some added comments of my own.

This pastor is a member of one of my training classes in New York City, where I have an incidental, part-time connection with the Extension Department of Columbia University, which co-operates with the Department of Religious Education of the Greater New York Federation of Churches in the maintenance of community schools for the training of leaders in the local churches.

Each of the members of this particular class was asked to write of his Sunday school as it is and as he would like to have it. The paragraphs which follow constitute the paper handed in to the teacher by the pastor to whom reference was made in the first paragraph of this article.

My Ideal for My Sunday School

It is by no means easy to formulate an ideal for the Sunday school of the church in which I am the pastor chiefly because it is very hard to estimate the real responsibility of this church in its community. I have served this field for two and one-half years, and, in spite of careful thought and study, I am still uncertain whether our denomination is justified in giving the missionary support which makes it possible for this church to continue.

Without entering into an extended discussion of our field, I can make one or two statements which will help to make our situation clear. We are in a neighborhood which is at present largely Roman Catholic, and which may at any time be invaded by Negroes and Jews. In our field, there are two other Protestant churches, and a large percentage of the Protestant people are members of churches outside of the neighborhood. Our Sunday school enrolment is about 140; our active church membership is less than 175; and the general movement of our people seems to be away from this district.

Our church plant is mortgaged for the sum of \$15,000. Another wealthy church



Henry Edward Tralle

corporation pays the interest on that mortgage annually. Our denominational board of domestic missions has assisted the church financially during practically all of its history. Our present condition justifies the hope that we may become free from missionary support in the next two or three years, but as we have very few property owners, and no wealthy persons in our parish, the possibility of getting out of debt seems to be very remote. For that reason, we are quite definitely limited to a program of making the best of what we have for the present.

As far as physical equipment is concerned, we have a church plant with a small auditorium, a "prayer-meeting" room which has one end screened off to provide a meeting place for the Beginners' department, a similar room on the second story where the Primary department meets, and a large basement which is used as a social room, and which is also the home of the Junior department. The Intermediate and Senior groups meet in the church auditorium.

Our Beginners' department is under the leadership of a lady whose principal qualifications for teaching is the fact that she has two daughters. Her group numbers about twelve. She uses the graded lesson-materials. Their room is far from ideal, but an interested person who understood the needs of Beginners could make it very pleasant and home-like. As things are, I do not know of a single feature of the work of that de-

partment which is worthy of commendation.

The Primary group has a far less desirable place to meet, but they have good tables and a blackboard, and the work of the department is considerably better. The three young ladies who have charge are genuinely interested; two of them are taking leadership training work; and, while much of the work which is done is of inferior quality, the leaders are honestly trying, and they are making progress in the right direction. They have three classes, and they use the appropriate graded lessons.

The Junior department is our best group. The basement room in which they meet is large, and is equipped with screens which make it possible to segregate the classes quite satisfactorily. There is a real effort to have genuine services of worship. The Westminster Departmentally Graded Lessons are used. The greatest weakness of the situation is the fact that there is no person available to serve as the superintendent of the department. The six teachers take charge of the worship in turn, each serving for a four-week period. Two of the group are taking training.

The older group which meets in the church auditorium is very discouraging. The teachers arrive late for their classes, the pupils take their cue from them and do likewise. The "opening exercises" are far from worshipful. In fact, that we have hardly a pupil in the Sunday school who is more than sixteen years of age is a sufficient indication that our work is not succeeding in meeting any need in the lives of the pupils.

The school uses the duplex envelope system for its support. The missionary gifts are handed over to the treasurer of the church, and the pupils know nothing about where the money goes, or why it goes there. The pupils have no voice in determining how any of their offerings are to be spent. In fact, they have no voice in determining any of the policies of the school.

Except in rare instances, the pupils do not assist in conducting any of the services of any of the departments. There is no week-day work of any sort, and no group in the school has a program of

extra-curricular activities. There is no form of missionary education.

It would be possible to go on multiplying criticisms, but in justice it must be said that, in spite of all of the undesirable things which have been mentioned, I do not consider that our situation is hopeless. We have been making real progress in many ways, and we shall continue to do so.

Some of the things which I should like to accomplish in the next few years are listed below.

Our greatest need is for trained teachers. From my knowledge of our community, I am inclined to think that if it were possible, financially, we would do well to employ a well-trained and experienced leader to take charge of each of the three younger groups, planning and conducting the worship services, presenting the lesson to the pupils in a group (no department has more than 40 pupils), and supervising the expressional projects which would be carried on by the present staff of teachers. Such assistants would be able to do much to train our inexperienced teachers, and I believe they would help us to meet the immediate need. I also believe that we should have a trained leader to take charge of the work of the older group and to assist in the many things which are needful to bring their work up to standard.

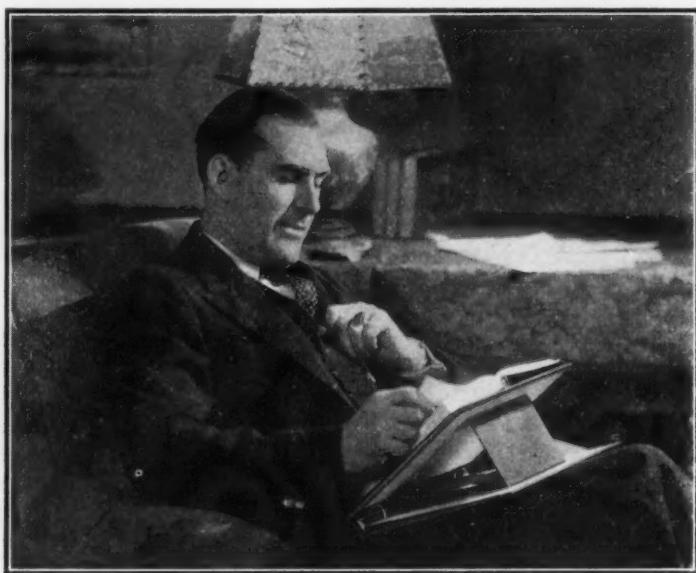
I should like to see the Sunday school adopt a budget to be incorporated in the church budget, so that the church school would be financed as a part of the work of the church, and the children would be contributing to the church program as a whole.

Likewise, we should provide some means for adequate training in missions, and see to it that the money given for that purpose is given intelligently. Our denomination does not provide what I consider to be adequate material for missionary education, and I do not know enough about the subject to attempt to say what should be our ideal.

We need young people's work, longer hours for class work on Sunday, weekday religious education, pupil participation in the planning and execution of all of our projects, and a dozen other things.

If we can go forward, accomplishing these things little by little, perfecting our technique, and actually bringing forth fruits of Christian character in the lives of the children and young people who come to us for guidance, I am convinced that the circle of our influence will widen, more and more families will become enthusiastic supporters of our work, and, by and by, we shall be able to equip ourselves with an adequate church plant and go forward to even greater accomplishments.

Combination Note Book And Book Rest



The Read-Right Book Rest

Here is an idea which should appeal to preachers. A clever manufacturer has produced a combination note book and book rest. Whether reclining in an easy chair, sitting at the desk, or reading in the study the rest eliminates eye strain. The book rest is built from a ring note book in which an easel has been inserted to hold it open at the right angle. Just a flip of the wrist from note book to book rest. Hooks on the cover hold the book open and keep it from slipping. Two styles are offered, one at fifty cents and one at one dollar (ten cents postage extra on each one). *Church Management* will be glad to tell you where to get one.

Teacher's Comments on Pastor's Paper

The teacher made the following comments on this paper before returning it to the pastor:

(1) It is a marked compliment to the writer of this paper that he is one of that increasing number of pastors who have been trained pedagogically as well as theologically, and who, therefore, is intelligently interested in the educational work of his church, is able to analyze his Sunday school as it exists, is conscious of its salient defects, is planning definitely for its improvement, and is at the same time optimistic about its future.

(2) The very difficulties of the situation here described constitute, for the pastor with intelligence and courage, a challenge to pedagogic reading and study, and to aggressive leadership in the development of a dynamic, properly conducted program of Christian education in his church. It is becoming more and more evident that the pastor must assume the direction of the educational work of his church, if it is to function adequately as a school. That does not mean, necessarily, that he will be the actual superintendent of the Sunday school or that he will teach a class. It does mean that he will be continually

discovering and enlisting and training the needed educational leaders, and that he will, through conferences and sermons and prayer, offer suggestions and provide inspiration.

(3) The basic weakness of the school here described is its lack of suitable physical equipment. It is better situated in this respect than are many churches, because it has provision for some degree of separation of the school into departments. The most immediate and urgent need seems to be classrooms for the older pupils, so that each group may be wholly separated from the others. An auditorium that is used for preaching and mass worship is wholly unsuited to the educational handling of the junior and senior high-school pupils, though this room might be used to advantage by a single adult class, where economy is pressing. There are badly needed, especially for the adolescent groups in this church, some classrooms of standard schoolhouse construction, of suitable sizes and proportions, properly connected and adequately lighted and ventilated, and attractively finished and furnished. Every room should have outside light and ventilation, with carpets and window-draperies, and with suitable furniture

(Now turn to page 413)

The Three Hour Service

By Christian F. Reisner, New York City

This is a most effective service which combines a sacred catafalque with the meditations by the ministers. Dr. Reisner plans his service for the three hours in the evening. But this service is equally appropriate for the customary hours, noon to 3 o'clock.

THE church must offset the rush and the spectacular practices of the day with arresting and impressive services. Holy week offers an unusual opportunity. People are more thoughtful. The serious observances which the Roman Catholics enforce help create an atmosphere from which Protestants might well profit. The Episcopalian Church also follows a noteworthy program. Some of us have been slow to take advantage of this ripe situation. Good Friday is unusually open for use. In many communities at least part of the day is kept as a public holiday.

It is quite common to hold services at noon, from 12 to 3, to memorialize the period of the actual suffering of our Lord. But this hour is impossible for thousands whose occupations tie them up then. Consequently they miss the rich suggestiveness of the day.

A practical minded friend, Rev. Fred Winslow Adams, D. D., now on the faculty of Boston University School of Theology, had tried transferring the observance from 7:30 to 10:30. He proposed a program which has been adopted and improved by me for several years. Even in rushing New York it has been a remarkable success, until many neighbor churches are now using it, and an ever increasing crowd attends. It is easy to adopt and adapt.

Seven speakers are selected and asked to use 12 minutes in talking respectively on one of the seven "last words." It is usually possible to get nearby pastors, or even dignified speakers from other professions. It may be a Union service, but if so, some one pastor should compile the program and pilot it through. The whole period is carefully timed and allotted. Our choir has worked Du Bois' "The Seven Last Words" into the period and arranged the music appropriately. Meaningful hymns are placed in proper

ORDER OF SERVICE

ORGAN PRELUDE—

INTRODUCTION: "All Ye Who Travel Upon the Highway" - - - Soprano Solo
HYMN No. 146: "Alas! and Did My Saviour Bleed" - - - Wilson

APOSTLES CREED AND PRAYER

FIRST WORD:

"Pater, dimitte" - - - - - Tenor, Baritone and Chorus
 "Father, forgive them for they know not what they do."—Luke 23: 34.
 THE REV. WESLEY MEGAW, D. D.
 Pastor, Fort Washington Presbyterian Church

UNISON PRAYER:

"Make us organs, O Loving One, of Thy tender mercy, to soothe the wretched, to lift the penitent, to seek and to save the lost; till all shall at length know themselves Thy children, and be one with each other."—Martineau.

SECOND WORD:

"Hodie mecum eris" - - - - - Duet—Tenor and Baritone
 "Verily, I say unto Thee, today shalt thou be with Me in Paradise." —Luke 23: 43
 THE REV. GORDON H. BAKER, D. D.
 Pastor, Washington Heights Baptist Church

UNISON PRAYER:

"Give unto us true humility, a meek and quiet spirit, a loving and a friendly * * * manner of life; bearing the burden of our neighbors, denying ourselves, and studying to benefit others, and to please Thee in all things." —Jeremy Taylor.

HYMN No. 141: "When I Survey the Wondrous Cross" - - - - - Woodbury
THE OFFERING

THIRD WORD:

"Stabat Mater" - - - - - Soprano, Tenor, Baritone and Chorus
 "Woman, behold Thy Son! Behold Thy Mother!"—John 19: 26-27.
 THE REV. RALPH W. SOCKMAN
 Pastor, Madison Avenue Methodist Episcopal Church

UNISON PRAYER:

"O Thou, who when on the Cross didst command Thy blessed mother to the beloved disciple, teach us never, amidst pain and suffering, to forget the duties of tenderness and loving kindness."—Henry Alford.

ORGAN—(With Scripture)—Matt. 27: 27-60

FOURTH WORD:

"Deus Meus" - - - - - Baritone Solo
 "My God! My God! Why hast Thou forsaken me?" —Matthew 27: 46; Mark 15: 34
 THE REV. FRANK KINGDON, D. D.
 Pastor, Calvary Methodist Episcopal Church, East Orange, N. J.

UNISON PRAYER:

"O Lord, show forth Thy loving kindness, we entreat Thee, to all persons who in this world feel themselves neglected, or little loved, or forgotten. Be Thou their beloved Companion, and let communion with Thee be to them more dear than tender earthly intercourse."—Christina G. Rossetti.

HYMN No. 147: "Tis Midnight and on Olive's Brow" - - - - - Tappan
FIFTH WORD:

"Sitio" - - - - - Tenor, Baritone and Chorus
 "I thirst!"—John 19: 28.
 THE REV. FRANK KINGDON, D. D.
 Pastor, Calvary Methodist Episcopal Church, East Orange, N. J.

UNISON PRAYER:

"O Lord our God, perfect us in such patience that we may be in no haste to escape from toil or loneliness or suffering; yet ever in haste to serve Thee, to please Thee, and, when Thou wilt, to go home to Thy blessed presence. Amen." —Christina G. Rossetti.

SIXTH WORD:

"Pater, in manus tuas" - - - - - Tenor and Chorus
 "It is finished."—John 19: 30.
 THE REV. CHARLES D. TREXLER
 Pastor, St. James Lutheran Church

UNISON PRAYER:

"With the simplicity of a great purpose, the quiet of a meek temper, and the power of a well ordered soul, may we pass through the toils and watches of our pilgrimage; grateful for all that may render the burden of duty light; and even in strong trouble grateful for Thy will. Amen."—James Martineau.

HYMN No. 142: "Behold the Saviour of Mankind" - - - - - Wilson
SEVENTH WORD:

"Et clamans Jesu" - - - - - Soprano, Tenor, Baritone and Chorus
 "Father, into Thy hands I command my spirit!"—Luke 23: 46
 THE REV. CHRISTIAN F. REISNER, D. D.

UNISON PRAYER:

"Almighty, our Light in darkness, our Strength in weakness, our Hope in sinfulness and our Eternal Home, be unto us merciful, long suffering, and patient; and we who be slow of growth, may hope to come at last to Thy likeness." —George Dawson.

HYMN No. 143: "In the Cross of Christ I Glory" - - - - - Conkey
BENEDICTION
ORGAN

relation to the "Subjects." A short historic prayer was selected for each speaker to lead the congregation in repeating.

It pays to print a complete and notable program. Here each item is clearly given and followed without any announcement. This insures a quiet and smoothly moving meeting. There are no jests or light stories. It is a solemn and serious time when the acute sufferings of Jesus are magnified.

The expenses can easily be provided for by an "offering" period which in no way mars the occasion.

The lights are dimmed and where possible, an illuminated cross is provided. We worship in our Social Hall until our new Auditorium is completed, and have few helps from surroundings that a real church provides. Yet we have beautiful Thorwaldsen Christus which is identified by light as it stands on the Communion table.

This service does many things which cannot be enumerated. It utilizes the period and atmosphere effectively. It helps people to partially appreciate the sufferings of our Lord and enforces the cost of "Salvation." Folks then cannot expect to "follow" in ease. It satisfies a hunger for an unusual period of worship. It creates a spirit of reverence. It aids in getting a worth while view of Easter.

In order to get a clear idea of the program, it is reproduced here. It can be made to fit any local situation.

MINISTER DECIDES AGAINST FUNERAL FEES

The following very interesting announcement was made by W. J. McCullough, pastor of the First Baptist Church, Greenfield, Massachusetts, in a recent issue of his church paper. There are two sides of the funeral fee question, of course, but here is one minister who makes very plain his own attitude.

It has always been a source of embarrassment to me to know how to refuse a funeral "fee." Sometimes the undertaker gives it to the minister, sometimes it is mailed to him, and oftentimes some member of the family insists that he take it. Oftentimes I accept the gift as the easiest way out of the embarrassment—for it must be embarrassing to the family as well as to me.

But I have never felt right about it! Why should I profit by the sorrow of others? Why should I, a servant of the church, receiving my salary for my complete ministry, accept extra gifts, especially under such circumstances?

I have come to the conclusion, therefore, to henceforth have one rule—to accept NO funeral fees. If there are people who must pay, then they must pay the church, whose servant I am.

OUT of all the vivid incidents in the Gospel and from among all the various emblems that are connected with Christian worship, the Cross takes its place easily as of most importance and of greatest usefulness in symbolic representation. Not only is it associated with the events and ordeal that we know as Calvary, but it represents the sacrifice on which are based many of the most fundamental teachings of Christianity.



Illuminated Cross Above the Pulpit

Probably its most familiar form is the crucifix. Another of its adaptations is the cruciform floor plan that is the first requirement of some denominations in laying out church buildings. Still another of its uses in architecture is the large cross that surmounts many churches and religious properties. Then there is the so-called church flag officially recognized by our government—the blue cross on a white field.

In very recent years the symbol has come into its most effective use in illuminated form. The work that has been lavished on the development of the illuminated cross has resulted in a particularly beautiful accessory to the church service. It is usually suspended on a chain but is also adapted to use in a recess in a wall.

The framework is of suitable metal, usually Etruscan gold. In most of the models this framework follows all the edges of the regular form of the cross, supporting glass panels that constitute the various surfaces. White alabaster glass is popularly accepted as standard because of the pleasing light it yields, but any translucent glass is suitable and available. Rounded glass is also used as well as flat surfaces.

The various designs offered range from the plainest possible form to very elaborate ornamentation on the tips and in the angles. Different sizes for different purposes are also available.

The beautiful construction of the crosses that are available and the decidedly pleasing appearance they present in use have won acceptance even by many people who have disliked the display of the cross in its more realistic forms. They feel that it serves the purpose of a symbol without overemphasizing its sombre nature.

Hundreds of these illuminated crosses have been purchased and installed, by churches of many denominations. Many others have been purchased by individuals as memorials, or by organizations. In such cases it has been customary to attach plates bearing suitable inscriptions, showing the date of presentation, the name of the person memorialized or of the donor, or other data. Many interesting programs have been arranged for the presentation ceremony, most of them built up around the favorite hymns of the Cross such as "The Old Rugged Cross."

Pastors or interested officials of churches who wish to know more about the illuminated cross and its use may write to *Church Management* for additional information.

CENTRAL UNIVERSITY

Since its incorporation in September, 1896, Central University of Indianapolis, Indiana, has made a splendid record for itself. It has assisted a multitude of earnest students in every state in the Union and many foreign countries to a higher education. All of its work is carried on by the home study method. This method makes it possible for any one who desires an education to secure it. There are many persons who find it inconvenient if not impossible to attend a residence college or university. To such persons Central University brings a college training as close as their mail box. It enables one to learn while he earns.

Since the new Dean, Ovil B. Cole, Ph. D., came to the University in July, 1931, the work of the university has been completely reorganized and placed on a higher standard. Many new courses have been added and the faculty greatly enlarged. Courses in the Liberal Arts College and the Graduate School lead to the usual degrees and cover the following fields: Languages, English Literature, Philosophy, Psychology, Sociology, Science, Home Economics, History, Government, Mathematics, Biblical Literature, and Religious Education. The School of Religion offers courses leading to the usual divinity degrees and covers the following fields: Old Testament Literature, New Testament Language and Literature, Theology, Church History, Philosophy, Psychology, Church Work and Religious Education.

Not all the pumice of the polish'd town
Can smooth the roughness of the barn-
yard clown;
Rich, honor'd, titled, he betrays his race
By this one mark—he's awkward in his
face.
—Holmes.

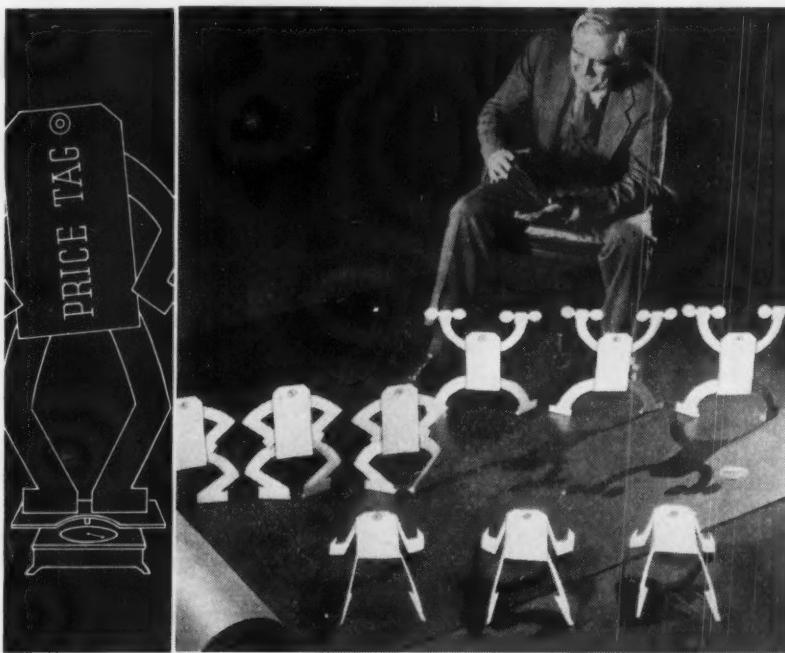
Is This the Kind of School?

(Continued from page 410)

and pictures. The largest of the rooms should have a fireplace, to make it more attractive for various social and recreational functions. It has been found, in actual experience, that such a suite of rooms enables the church to win and hold and utilize the pupils of junior and senior high-school age. These material facilities make it more possible also to secure competent leaders for these young people, because they are no longer being asked to make psychological bricks without pedagogical straw.

(4) This church ought to have made a survey of its whole situation and needs by some professional consultant, with a view to ascertaining whether or not it is really needed in this community, and, if so, what it needs to do in order to function properly and successfully as an educational and spiritual organization. Such a survey would be psychological as well as statistical in its character, and would enable the church to proceed with intelligence and confidence. If it should develop that the church ought to stay in the community, the consultant could help to plan its program and its building for a period of twenty to forty years. If financial conditions made it impossible to build at once all that might be needed in the way of material equipment, the whole could be built in units. It might develop that a good beginning could be made for a few thousand dollars. In any case, the church would be spending wisely whatever amount it did spend, and would, therefore, not be wasting God's money, as so many churches have done, when they have proceeded by guess-work and the trial-and-error method.

(5) In the meantime, as the next important step in improving the educational work of his church, this pastor might arrange to spend at least an hour once a month with his officers and teachers, for instruction and conference and inspiration. He could present to these workers some of the suggestions he has been getting from his study courses and reading, and could place in their hands books in religious education and helpful articles from the educational journals, having them make reports on same from time to time. He could encourage and conduct helpful discussions having to do with executive and teaching problems as these arise from month to month. One of his first problems for consideration would be the development of a more democratic situation in his church school, so that the pupils, as well as the executives and teachers, might participate in the making of its financial plans, in the creation and conduct of its worship programs, in the shaping of its educational procedures, and in the prosecution of service projects.



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A Knight Of The Far Country

Most Human Parson I've Ever Met

By A. Ritchie Low, Colchester, Vermont

WHEN I first wrote down the title of this article I hesitated and wondered if it did not sound just a bit far fetched. During the past ten years I have interviewed many outstanding preachers from both sides of the Atlantic, and some of them were very human—Boreham of Australia, for example. Still, after some thought, I decided that the title should stand, that it is the only sort of title that would adequately describe the man I am writing about. And when you have read his story I am inclined to think you will agree with me.

His name is George B. Gilbert, rector of Holy Trinity Episcopal Church, Middletown, Connecticut, for twenty-two years. The very first time I saw him I singled him out as an unusual character. It was at the Rural New England Ministers' Conference where I had gone to speak. It was held last summer up in Ocean Park, Maine. The first night the delegates assembled in the main auditorium. The chairman of the conference had asked him to take charge of a "warming party", the purpose of which was to thaw the ice and get us acquainted. He was an excellent choice, and made a great hit with the crowd. He had an abundance of wit and humor that night.

Some of us were from Vermont. Oh, yes, he had been there. In a quiet, conversational voice, just as though he were taking us into his confidence he told of some little odd experience he had had up in the land of the Green Mountains. Some were from Connecticut, his own State, and knew, of course, what to expect, but the rest of us just sat back and roared at his sallies and apt reminiscences. By the time the meeting was over the glassy stare had given place to warm hand clasps and the shouts of happy laughter.

This, then, was the first thing I noticed about the Nutmeg State's rural parson—he has a keen sense of humor. But along with that goes many other eminent qualifications. He is, for example, a most practical sort of fellow. The following story is typical of his min-

istry in Middletown, where he has labored for over twenty-two years.

One day he was visiting a lonely farmhouse and noticed that the good woman of the house was lugging in water from a distant well. He said nothing at the time but when he reached town he visited an old crony who kept a hardware shop. "You don't happen to have some old pipes you don't want, do you?" he asked his friend. "Go down to the cellar," came the reply, "and help your-

with him the making of a running-water outfit. Well, to make a long story short, that farm wife no longer has to bend her back fetching water from a distant well—thanks to the ingenuity and thoughtfulness of George B. Gilbert.

Then there is the story about his putting a telephone into the home of a family that lived on a lonely side-road and had little opportunity for social intercourse with the rest of the community. For many years this family had had hard sledding and had just grown indifferent about mingling with the neighbors. Gilbert thought that something ought to be done about it, their spirit of isolation was a bad thing. He pondered the matter over. At last he had an answer. He would have a telephone installed in the home! And that is just what he did. I don't know where he got the money. He may have got the telephone company to pay the first year's rent or he may have dipped into his own pockets. It would be just like him to do such a thing.

"What on earth made you put in a telephone, of all things?" I asked him. "Well," said he, smiling, "once they had a telephone I reckoned they could talk with their neighbors. Then too I thought that perhaps the boys could get jobs easier if the boss could phone when he wanted them." The telephone did wonders for that family. It broke down their spirit of aloofness. Now they mix with the rest of the folks and are once more part of the life of the community.

Near him lived a Jewish family consisting of mother, father and eleven children. They hadn't been near the synagogue for sixteen years. George Gilbert heard about it. The family, it seems, was rather poor and lacked means of transportation. He knocked at the door one morning and told them to get ready Saturday morning at nine o'clock. At the appointed hour his parishioners were amazed to see their rector ambling down Main street with the Jewish family overflowing the old flivver. This, I was told, happened some years ago. Today they are accustomed



Gilbert of the Green Mountains

self. There may be some old ones there. If so you're welcome to them."

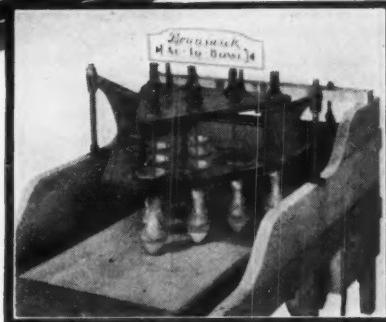
Down to the cellar he went. Soon he came up with an armful of piping. After separating the sheep from the goats, so to speak, he had enough left to do the job he had in mind. Back he went to the farmhouse. "And how would you like to have water right in your kitchen?" he asked the good housewife. Her eyes sparkled. Indeed, she would like it very much! But then, why ask such a question with the price of milk so low, taxes about due and shoes to buy for Tom and Mary? Our friend Gilbert said nothing but slipped out quietly to the car and brought in his assortment of pipes. The eyes of the good woman nearly popped out of her head. When she looked at the pipes and saw what he had in mind she wondered what on earth had come over her parson. She had a right to feel that way for it isn't every day that a minister carries about

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to that sort of thing. George Gilbert, say his parishioners, just does have the queerest ways of helping folks. And they are right. He does.

Seven miles from Middletown where his church is located there is a small village. Six years ago he began doing something for it in a religious way, for things had got rather down at the heel, so to speak. He told me that the first Sunday he opened up the rather dilapidated meeting house there were just ten people, mostly children, to greet him. Today there is a beautiful wayside chapel where from seventy to eighty worship each Lord's day. The challenge which the village presented was one that Gilbert likes to tackle.

"What sort of sermons do you preach?" I asked him. "Oh," he replied, "I get the sermons I preach mostly from the life of my people. I just take the plain teachings of our Lord and try to apply them to their everyday affairs." How I wish I could slip in to hear him some Sunday morning to hear him preach!

I mustn't forget to mention another of his odd tricks. I confess I had to smile when I heard about it. Up on the north road, let us say, there is a family that doesn't get out to church very often. You know how it is, children are small and clothing not too plentiful. George Gilbert has been doing business at the old stand in Middletown for over twenty years and is familiar with the situation. Well, he sets out to visit this family. Before he leaves the rectory, however, he slips into a basket a couple of loaves of bread, a little cheese and some bacon. When he arrives at the house it is just about supper time. Now most ministers would consider such a time most inopportune. Not so the parson of Middletown.

After talking to the boys in the yard he makes his way to the kitchen. The mother has seen him come and is wiping her hands on her apron. As he opens the front door he exclaims, "Mother, I'm as hungry as a bear. Got anything to eat in the house?" She sets to work to get supper ready. He notices that she is just a bit embarrassed. She has a right to be for she did not count on his coming. Right here is where Gilbert's strategy comes in. "Oh by the way," he says, rather casually, "I've got a little food out there in the car. I'll run out and bring it in and we can all have a bite together." When the mother sees the bacon and the cheese she is obviously relieved. Out comes the coffee pot and soon mother, dad and the members of the family are seated around the table.

I asked him why he did this sort of thing. "Because," he said, "I want to get acquainted with these people. If they can't come to the church it is up

Verses Which Stimulate Church Loyalty

By Alan F. Bain

Tribute to Christ

The dollars, proud old aristocrats,
Go to buy gasoline, steaks and hats;
The halves find their way to the movie
show;
The quarters for ice-cream and candy
go;
The dimes and nickels buy soda-pop and
birch;
But I am a PENNY-so—I-go—to—
church.

* * *

Thin Souls

When we think of the eighteen-day diet
By which graceful slimness we win
And the year-around starving our souls
get
Do you wonder our souls are thin.

to me to bring the church to them. One of the best ways to get to know folks is around the supper table. I bring along some food because I know they can't afford to set a table for guests. Of course I present it as though it were just an afterthought. I have had great times around the supper tables of my parishioners." To be sure, he does not offer food in all the homes where he eats and where he does he does it in such a way as not to give offence.

One day two ministers who know him well were talking about his unusual methods. "You have got to give him credit," said the first one, "he certainly knows how to hold folks." "And no wonder," remarked the second, "he has breakfast, dinner and supper in their homes!" Of course he exaggerated considerably, just the same he does dine out more than do most ministers.

Gilbert talks before Rotary and other clubs. Once, after he had given a talk about his work, he had fifteen hundred dollars presented to him. If he wants legal advice he knows where to get it—free of charge. One of the lads belonging to his parish needed glasses and needed them badly. He took him around to the optician who fitted him—at the same price! He required a car to help him transport the young folks who came in from the country. He got it. "When you need another, just let me know," said the good Samaritan who made the gift.

Back of the little church he took over there was an old horse shed. It was crumbling to pieces. Something had to be done about it. Gilbert got some of his men together, tore it down and in its place put up a playground for the boys and girls of the neighborhood.

What Is It Worth

Not, "What does it cost?" but, "What is it worth?"

"What can I give?" not, "What will I get?"

Not, "Can I escape it?" but, "How can I do it?"

That is the way life's problems are met.

Cooperation

Not you alone, not I alone,
But all of us together
Can keep the old sun shining
In every sort of weather.

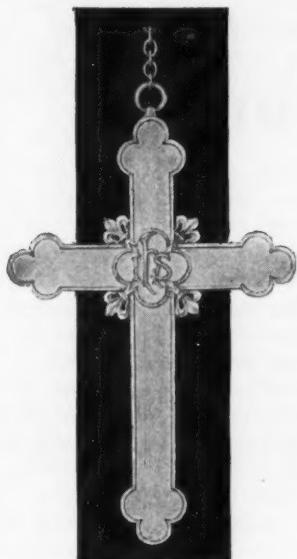
Now there are swings and teeters and sand piles and other amusements dear to the heart of childhood. It was just like him to think in terms of the needs of little children.

"The trouble with some of our rural ministers," said this country parson to me as we sat in his room up in Ocean Park, "is that they think their jobs are not big enough. They hanker too much after the city church. That is their big mistake. I have all I can do right where I am. Then, too, some of our men suffer from an inferiority complex. They ought to get rid of it. We country preachers ought to magnify our task. That is what Saint Paul did."

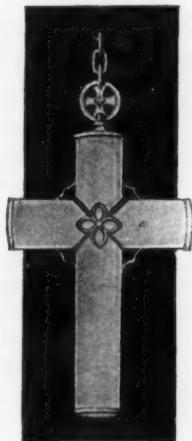
I asked him about the salary question. My contention was that many left the rural churches because of inadequate support. He readily agreed. He believed that too many of our small towns are over churched. "Unless a man has a full time job that demands all that there is in him," said this veteran of the cross-roads, "he simply won't stay at it."

During the summer months he conducts pilgrimages to nearby city churches. Once in a while, for instance, he arranges with the officials at Christ Church Cathedral in Hartford to have his people worship with them. Special sections are set aside for their convenience. He usually either preaches or participates during the service. Sometimes the church they visit has him and his parishioners as their guests at dinner. He is a firm believer that the rural and urban church people ought to get better acquainted with each other. "When my young people go to live in nearby cities," he told me, "they are not

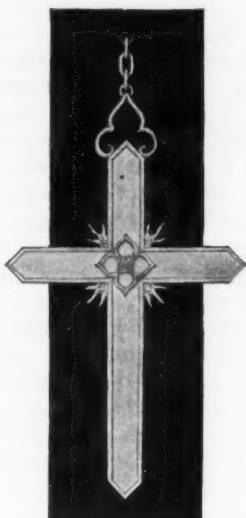
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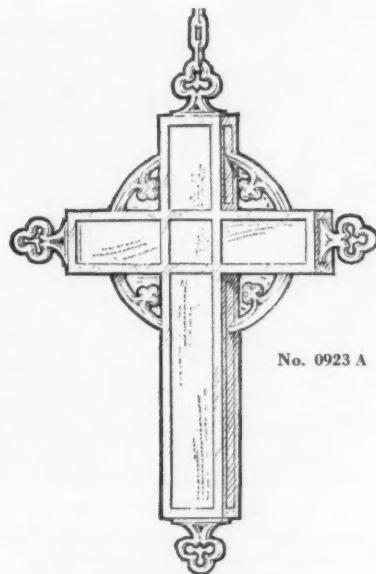
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and at Easter—*

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"Then shall the trees of the wood sing for joy before Jehovah."

The Music Of The Church

Edited by Ethan Bradley

Exit The Church Quartet; Enter The Church Choir

THE one hundredth and fiftieth anniversary of the founding of the city of Los Angeles was celebrated recently with a great Fiesta in the Bowl. Church music played a big part in this ceremony. Twelve hundred people from the choirs of the city sang as with one voice "Send out thy Light," by Gounod, "The Heavens are Telling," by Haydn, "The Lord Bless Thee and Keep Thee," by Lutkin.

Mme. Schuman-Heink was the special soloist, singing 'O Rest in the Lord' and 'But the Lord is Mindful of His Own,'

Mendelssohn, and Bach's 'My Heart ever Faithful.' During the singing of the Benediction, 'The Lord Bless Thee and Keep Thee,' by Lutkin, (unaccompanied) the lights were extinguished with the exception of the spotlight thrown on Mme. Schuman-Heink.

The program was planned by Mrs. Grace Widney Mabee, Chairman of Church Music of the Los Angeles Federation of Music and also of the National Federation of Music Clubs of the U. S. A. The Bowl was packed with people as were the surrounding hill-

sides and thousands were turned away.

Following this Anniversary Church Music jubilee Mrs. Mabee gave a great Thanksgiving Service in the Bowl, in which Percy Grainger assisted, and directed his anthem, "The Recessional." She is now arranging an International-Interdenominational Church Music Festival in the Bowl for next summer.

What is being done in a big way in Los Angeles is perhaps the result of a fire kindled in the churches of the country, which have for some years been substituting choral music for the old time solo and quartet.

I have asked Elizabeth Van Fleet Vosseller, organizer and co-director with Miss Bessie R. Hopewell of the famous Flemington Choir School, to tell us how her great work started.

sponsive reading (all this to give a churchly and dignified form to the proceeding). Vestments were borrowed for the children, and these unheard of garments made a great stir among the children and the parents when the surplices were sent home for laundering; and so the careful preparations went forward for what had become an important event.

On a lovely Sunday morning the day arrived and the Children's Choir was to sing its first service. The whole community took on the excitement of the children. The minister, too, was delighted and, seeing the effect of the young people's training, he entered wholeheartedly into the plans for the service. The performance of the program was placed in the hands of the student-musicians, who became responsible for everything while the faculty joined the congregation at the back of the church. One could not but observe the clean and orderly appearance of the little church, the open windows admitting the fresh and fragrant country air, the gathering congregation, mostly farmer-folk, all neatly dressed; the fathers and mothers with their flock of small children eagerly waiting to see the big brother or sister who was singing in the choir.

A young organist robed in her organist guild gown quietly entered from a rear door and passed unobtrusively up a side aisle. Soon quiet music from a small reed organ flooded the room: music that

The Beginnings Of The Flemington School

By Elizabeth Van Fleet Vosseller

FEW summers ago a group of young musicians met at Flemington, New Jersey, to study methods of Junior Choir work. For practice material thirty boys and girls were gathered together from a small rural community and taken into training. After several weeks of intensive work a demonstration-service was planned for the little Methodist Church with which most of the children were connected.

The aim had been to develop a spiritual but intelligent service, with the use of only good music, and a singing-tone soft and sweet as opposed to the loud raucous singing to which they were accustomed. A logical service program on a definite topic had been built up by the students, and this topic was carefully discussed and stressed at rehearsals. The hymns, all of the best, were taught in unison after a thorough discussion of the content of the words; a simple aria was used as an anthem; there were choral responses: the Lord's Prayer chanted, followed the invocation, simple

responses followed the prayers and offertory, and the Gloria followed the re-EDITOR'S NOTE:

The Flemington Children's Choirs was founded in 1895, and in a few years demonstrated its value so forcibly that every church in the village sought a like training for its children; beginning in a Presbyterian Church, one by one, the Methodist, Baptist, Catholic and Episcopal Churches came into the group; and later, when a legacy made it imperative to become incorporated, it was turned into a school, and now under the laws of New Jersey, it has the privileges of a regular curriculum, and yearly graduations.

The value of the Choir School can scarcely be estimated. All the children of the village "go to choir" as their parents did before them, and to sing is the natural tendency of every boy and girl. And not only do we sing, but we are learning instruments. Class-piano lessons in the Choir School, makes possible playing for everyone; while one year of certified piano work is required toward the credits for a diploma. Medals and prizes stimulate the children to do good work, and the standard of attendance is almost 100%.

Each church possesses two choirs; a Senior and Junior organization. The Seniors, with a seven year training in the Choir School, and regular rehearsals for church services, display fine qualities of reliability, and are responsive to the organists' slightest requests. Sunday by Sunday, they will be found in their places, singing great music in a dignified manner. Their "services", too, are all given: they belong to the ranks of the "Volunteers"; however their position in the choir, having been earned, is far more highly prized, than the average singer in the ordinary "Volunteer" group. The Flemington choristers are pledged to serve as Ministers of Song,* and their work takes on a serious character.

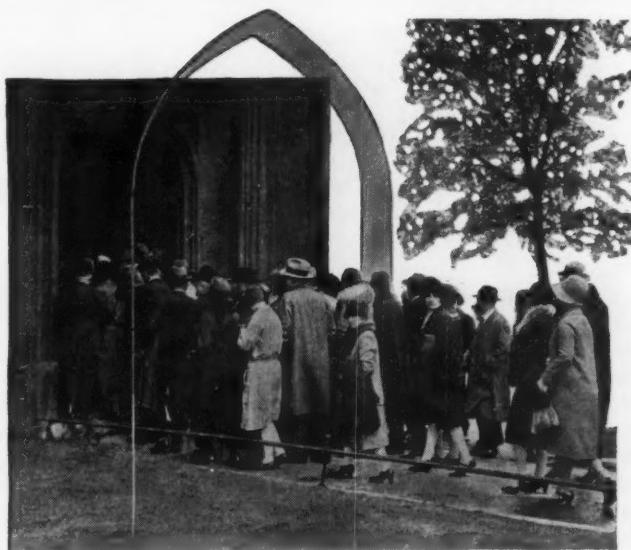
was dignified, reverent and churchly. The atmosphere took on a more spiritual quality; and while the procedure was new and unaccustomed nothing was startling; but there was a distinct awakened consciousness that this was "Church," a place for serious thought; a place for prayer.

Quietly the music ceased, to be taken up in the distance by the choir. "Holy, Holy, Holy" sang the children. The hymn drew nearer and nearer, the congregation strained to listen, and many turned to watch the door as it opened to admit a group of spotlessly robed choristers, led by a grave young lad bearing a cross. (This boy had been the one child in the group unable to carry a tune; and being so interested and so disappointed, this special honor had been promised him if he tried his best, and here he was leading the line forward with the serious demeanor and the ardor of a young crusader!)

A child at the end of a pew leaned over and touched her sister when she passed with the choir as it moved up the aisle; but the chorister paid no heed; no one looked to the right nor left, every eye followed the cross leading to the choir.

And the service: For sincerity, dignity, and beauty that little church had never witnessed such a proceeding. It immediately moved out of the class of a performance or entertainment to become a real worship. One could *feel* the preparation and effort that had made all this possible. Could it be that these young people were the children of this church? Where were the laughing, rollicking youngsters who wriggled unceasingly through the ordinary morning service? This perfect deportment! What had happened to make the children all so quiet, so grave, yet so alert? The congregation, too, grew quiet and more quiet; the spirit of worship was felt by everyone; that little singing-response at the end of the prayer was so moving; the minister, stirred with a new hope, arose to preach. Could this quiet and reverent congregation be his people? He spoke with fresh fervor and a quickened zeal. The service drew to a close, and the audience rose for the last hymn. The choir wended its way out, led by the perfect symbol—the cross. (The congregation had been requested to remain until the choir's Amen.) "Grant us Thy peace throughout our earthly life," the singing grew softer and softer; the stillness in the church bespoke the desire to hear every word. A final Amen and it was over.

But one knew that here was the solution to the problems of the rural church. With the fresh spirits of children carefully trained to sing good music, the church takes a step God-ward, for the possibilities of the church's future lie in the hands of our young.



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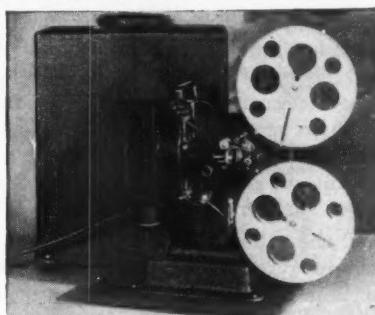
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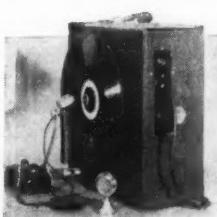


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Reflections On The Last Half-Century

By Frank H. Ballard of Bristol

ONE of the perpetual problems of the Christian minister is, What to read? There are scores of books recommended, and sometimes when they are bought one wonders why they were recommended. The danger is that one will flit aimlessly from subject to subject, picking up masses of unrelated information, but knowing nothing with fulness or thoroughness.

Obviously the minister's first duty is to read the Bible and the books about the Bible. After that I should recommend some books of prayers and others on the technique of prayer. These will lead out to the wide field of theology and already a careful selection will become necessary. No man, however, is equipped to deal with the needs of his congregation if he is out of touch with the world in which he lives. Ministers are usually warned against wasting precious hours with the newspaper—and the warning has its value—but the right sort of paper is a necessity. At every turn it will not only tell him what is happening to fellow-humans, but remind him of the painful limitations of his knowledge. He thought he knew some geography, but news is coming from places he never heard of. He thought he knew something about politics, but questions in foreign policy and international finance make him wish he had studied modern languages or economics at the university. It is a most salutary business, a discriminating reading of the newspaper, and no wise minister omits it—whatever he may be told in pastoral theology classes in the seminaries. But still there remain books of travel and poetry and science, and novels and essays—all of which rightly demand at least a fraction of one's time.

And then there is history. I am prepared to argue that no one is competent to minister to the needs of a modern congregation unless he is something of an historian. It has been well said that to be ignorant of the world before you were born into it is to remain forever a babe. The fundamental problems of today are the fundamental problems of all time and not to know the solutions proposed by our fathers and by them of old time is seriously to handicap ourselves if not absolutely to disqualify us from any sort of leadership in practical affairs. A grounding in history is essential to sound statesmanship, except perhaps for a few geniuses. It is not less necessary in theology. And as some



Frank H. Ballard

church history may be of value to the statesman so some secular history is important to the theologian and the preacher. It has a steady effect in times of crises for it shows how men have lived through equally great and confusing events. It saves us from depression for we see that there have been bad times before and that men have learned some of their chief lessons in adversity. It makes us realize our indebtedness to the past, and teaches us the need of cooperation and that no man or country lives to himself or itself. Says Dr. J. H. Oldham in *Christianity and the Race Problem*: "Mr. H. G. Wells has rendered an immense public service by reaching people through his *Outline of History* to think of the growth and progress of mankind as a unity. 'The key to the study of history,' as Mr. Gooch has said, 'is the unity of civilization. . . . Civilization is a cooperative achievement. The civilization which we praise so highly is the result of the co-operative efforts of men and women, known and unknown, through the ages, belonging to all countries and all races and all creeds. It is the most wonderful thing that the world has ever seen, and it is the result of the common efforts of the human family.'

The Christian minister, therefore, should make no apology when he neglects the theologians for a period, as I have done lately, and sits at the feet of the historians. Some time ago I made a brief but profitable excursion into Italian history. More recently I have tried to increase my knowledge of the story of my own country. I have read some excellent biographies and some fascinating volumes by Lytton Strachey. And now I am in the middle of *A Mod-*

ern History of the English People by R. H. Gretton, a volume of some eleven hundred pages dealing with the affairs in these islands from 1880 to the end of 1922. What I propose to do in the remainder of this essay is to give a few reflections upon the book and the period.

The first thing that strikes me about this learned and painstaking volume is the prominence of Ireland. There is hardly a chapter without reference to Home Rule, evictions, famines, agrarian crime, rebellion or murder. There were Irish members obstructing work in the House of Commons. There were leading Liberals and Conservatives often at their wits' end to know how to deal with the perpetual problem—sometimes making concessions, sometimes employing force. There were elections fought chiefly on the Irish question, and extraordinary heat generated. To foreigners who saw less than half the facts the solution may have seemed simple: here it baffled statesmanship and good-will. Yet today we hear little about Ireland. It would be rash to say that the present settlement is either perfect or permanent. It seems extravagant that so small an island should be burdened with two governments. It seems rather absurd that to pass from Ulster into Southern Ireland is like passing from, say, Belgium to Germany. But the present system is working better than its critics anticipated, and the Irish Free State seems to have settled contentedly into the British Commonwealth of Nations. When the history of these days comes to be written will men say the same of India? That is the sore spot today, and the Round Table Conference does not seem to have taken us far. Mr. Gandhi is made of different material from such Irish leaders as Parnell and de Valera, but he is just as difficult. Public opinion in India is just as inflamed as it was in Ireland. Fortunately India has not become a party question with us as the Emerald Isle did. I for one have faith if not in British statesmanship at least in the British capacity for muddling through.

Another thing that strikes me as I read these well-written pages is the growing influence of the press. Fifty years ago newspapers and journals were relatively rare and circulation was small. But as popular education spread a great demand for ephemeral literature appeared, publishing houses combined into

large limited companies and a few millionaires were able to decide what the people should know and what should be withheld from them. British newspapers on the whole have been conducted with a sense of public responsibility and some of your countrymen have called them stodgy and dull; but they have often been used for party purposes and sometimes interfered in foreign policies with disastrous results. As far away as the Franco-Prussian War they were stirring hostilities (see Professor Holland Rose's *The Development of the European Nations, 1870-1914*, pp. 48-9). Mr. Gretton shows how they roused passions over Ireland and over the Soudan, as well as frequently over domestic questions. No wonder Lord Bryce expressed himself emphatically on this matter. "Press exaggerations or misrepresentations," he says, "are especially mischievous in questions arising with foreign countries. Where the controversy is domestic, the citizens know more about it, and the activity of the opposing parties may be relied on to bring out the facts and provide answers to mendacious statements and fallacious arguments. This may not happen where a foreign country is concerned, whose case no political party nor any newspaper need feel bound, (except from purely conscientious motives) to state and argue. To do so is usually unpopular, and will be stigmatized as unpatriotic. Here, accordingly, the policy of suppressing or misrepresenting what may be said on behalf of the foreign case commends itself to the journal which thinks first of its own business interests. Newspapers have in all countries done much to create ill feeling and bring war nearer."

It is questionable, however, whether the press has not overshot itself in this country (and probably others). News was so garbled in the War and comment has been so prejudiced since the War that most of us are becoming suspicious of the things we read. There was a time when men said, "It must be true; it was in the paper." Now one is inclined to say, "It can't be true if it's in a paper." So sensational methods defeat themselves and even the great combines are left powerless except with the simplest of folk.

Another thing that arrests my attention and rather puzzles me is the little space that is given to religion and the church. There are of course references to the struggle of theology with materialistic science and over-confident Biblical criticism. There are also references to unfortunate controversies, especially connected with the Establishment and education. We see also the struggles of the Salvation Army to establish itself and the growth of ritualism following the Oxford Movement. But these things are like little islands in a great sea of politics, economics, trade movements

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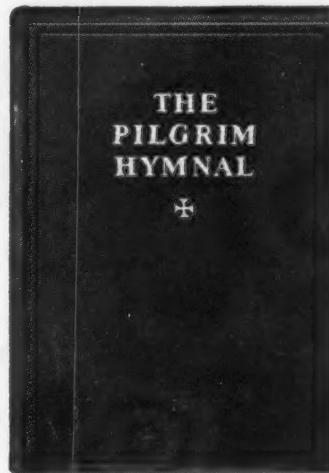
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and a dozen other rapid currents. It is instructive to examine the index. The Church of England occupies 5½ lines, Lord Randolph Churchill occupies 25½. There are 5 references after Manning's name and 21 after John Morley's. Cardinal Newman is mentioned only once; Lord Roseberry is mentioned so many times that I can't stop to count them. The new Free-Churches which have done so much to make this country what it is have a few casual references and most of their great leaders are not mentioned at all, but Trades Unions and Labor leaders are everywhere in evidence. What does it mean? Does it mean that religion was doing nothing

of worth through the half-century? Or does it mean that it was doing its essential work so quietly and effectively that even the historian failed to see the greatness of the achievement? Or is it that the writer of this book is not interested in this side of human affairs? And if that is so, how far is the representative of the age? He might try to defend himself by saying that he was not writing church history. But he is writing a history of the English people, and religion is as vital to the English people as politics or labor movements. It is the chief criticism I have to pass upon the book, that insufficient

(Now turn to page 438)



BOOK BROADCASTINGS



What the Writers have to Offer

The New Pilgrim Hymnal

A Review

By Cecil Michener Smith, Chicago Theological Seminary

THE new revision of *The Pilgrim Hymnal*, long the musical mainstay of Congregational churches, represents a significant step forward in denominational hymnbook compiling. This new volume is a welcome addition to the growing list of American hymnals in which conservative conformity in editing has been largely replaced by critical judgment. In England, on either side of the turn of the century, *The Yattondon Hymnal* and *The English Hymnal* alike presented to the English-speaking and English-singing public scrupulous collections of hymns, edited with superb musicianship and literary taste. Cheap gospel songs and vacuous chatter were alike ruled out. This high-minded attitude toward hymn-collecting subsequently crossed to the United States and took substantial form in Dr. A. T. Davison's *Harvard University Hymn Book*. Since that time the tendency to improve the quality of the hymns in popular use has become stronger year by year, until finally, for the first time, the editor of a denominational hymnal has dared to accept the challenge, and Mr. Thompson Stone, the distinguished conductor of the Boston Handel and Haydn Society, has produced the excellent new *Pilgrim Hymnal*.

There are at least four or five times as many good tunes in the 1931 edition as in the earlier edition. Such noble tunes as "Hyfrydol" and "O Quanta Qualia," forgotten a generation ago, appear among the first twenty-five hymns. While gospel songs, this country's main obstacle to inspiring congregational singing, have, for the sake of wider sales, been included in some numbers, they are relegated to a single concise section, and some other bad but popular hymns have surreptitiously been slipped into this section to keep the main body of the book relatively free from blemish.

Yet the book does not quite attain the

ideal it reaches for. In spite of Mr. Stone, one suspects, rather than because of him, a number of inferior and stupid hymns are still retained, and the size of the book has been allowed to swell to the altogether unreasonable number of 551 hymns (including chants and responses). It would be a better book with a less cumbersome number of hymns, and without some of the dead wood which will, no doubt, be eliminated in the next edition.

In the back of the book are fifteen genuinely useful orders of worship, for regular and special occasions, and no less than 68 responsive readings. Of the responsive readings one must in all honesty make complaint. The sections are too long for effective antiphonal reading. When, as here, the responses are frequently from 20 to 35 words long, the essential rhythm of responsive reading is lost.

Such defects as these, however, by no means serve to minimize the value of *The Pilgrim Hymnal* as a modern, intelligent and musicianly piece of work. The example of its general excellence may well serve to light the pathways of future editors of American hymnbooks.

Preaching

Jesus Came Preaching, by George A. Buttrick. Charles Scribner's Sons. 239 pages. \$2.50.

Here we have the Lyman Beecher Lectures on Preaching by one of the great preachers of our time, a man in his fortieth year and pastor of a leading New York church. What does he have to tell us of the work which he himself adorns?

It is difficult to praise this book too highly. The preacher is himself clearly filled with a passionate faith in Christ as the chief and final answer to the needs of life. He puts his conviction in words that combine depth of insight and the human touch. There is nothing cold, lofty or detached in his style. It is warm, human, glowing. He faces fearlessly the camps of the enemy for he possesses a

truth they have not found. He has read their writings and he has also read his Bible and the poetry of faith and power. Quotations abound on his pages and always add beauty. Spiritual conviction, intellectual courage, literary taste and a style that moves with ease and charm—this is an unusual combination! Small wonder that the Religious Book Club made this volume their selection.

Some Yale lecturers have decided upon a theme which easily lends itself to unity, as, for example, Dr. Fosdick in his *The Modern Use of the Bible*. Other lecturers have chosen a less specialized field in which concentration had to be sacrificed in the interests of a broader treatment. Dr. Buttrick is among the latter. Indeed, if there is any criticism at all it is because he attempts to swing around such a large circle. There are eight chapters in his book and each chapter is a separate theme.

He begins with a justification of the place of the preacher in a day when information and inspiration pour in on us from many sources. Granted that the preacher is needed, he next inquires if Christ is still his authority. This chapter places Dr. Buttrick squarely among those who hold to the unique, redemptive qualities of His Saviourhood. Next, he analyzes the mind of today in its revolt, its emphasis upon science and its scepticism. Chapters four and five deal with the preaching of Christ to the social order and to the individual. The latter is simple beside the former, and Dr. Buttrick has many suggestions in both directions. Following on with the craftsmanship of the preacher we read some very honest and practical confessions on sermon construction and learn that even in a metropolitan charge a thousand pastoral calls a year can be managed. The treatment of the personality of the preacher derives added interest when we learn that it was built up out of the keen observations of a group of seminarians on the church staff. The final chapter deals with the Cross in its magnetic power as the revelation of God and as the way of life.

Altogether this is a book remarkable in its brilliance and suggestiveness. Ministers will do well to read it because of the ideas which they can work into themselves and later share with their congregations. Laymen should read this book because it has a vital message for our times.

F. F.

Other Nature Sermons. By Charles E. Jefferson. The Fleming H. Revell Co. 160 pages. \$1.50.

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Life's Four Windows. By Samuel W. Purvis. National Publishing Co. 338 pages. \$1.50.

This volume contains a collection of forty-seven sermons that were published each Saturday in the *Evening Bulletin* of Philadelphia during the last fourteen years. An earlier volume entitled, *The God of the Lucky*, published in 1926, met the needs, in part, of many who desired these *Saturday Sermons* in more permanent form than the newspaper. This volume is published to meet the continued need and requests of readers of a daily paper.

This volume contains simple gospel sermons with nothing spectacular, with no frills. They are full of meaning, to the point and helpful. They cover the whole year's church activities and are very suggestive. The fact that these sermons have been selected from those published during the last fourteen years shows that they have some meat in them. They were an inspiration to the newspaper audience and will be a joy to the book audience as well. T. B. R.

Gladness In Christian Living. by Charles H. Nabers. Fleming H. Revell Co. 94 pages. \$1.00.

This book contains nine sermons that were preached by the author from his own pulpit. The purpose of the sermons is to "bring peace to the troubled, hope to the downcast and joy to the depressed." The method the writer takes to accomplish his purpose is a simple one. He does not offer psychological cures, but deals with a text, drawing extensively on illustrations to make his point.

The sermon outlines are very simple and in some cases trite. The author is a little inclined to make exaggerated statements that are inconsistent with his general theme, for example, he writes under the topic, "Weak Witnesses," "It is the habit to-day to tell all men, no matter how rotten the life, that is all right, and that they need not worry overmuch." Ministers will find this book of value because it abounds in apt illustrations. The author knows how to handle exceedingly effectively illustrative material.

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A. L. M.

Religious Education

The Character Outcome of Present-Day Religion, by George Herbert Betts. The Abingdon Press. 117 pages. \$1.25.

Dr. Betts, a recognized authority in the field of religious education, asked a thousand ministers, directors of religious education, executives, professors, and laymen these two questions: "Do our churches today teach and preach a religion that can effectively influence conduct and character, and if they do, why is it not working better to that end?"

Three hundred replies were received. Three out of four replied in the negative to the first question. Professor Betts then quotes from a number of replies, dealing with both questions. The points of view are often interesting, but the letters as a whole seem to supply little information that is new or valuable in itself. They seem rather trite and uninspired, but show a healthy concern for church work and a willingness to criticize their own work. By far the best section of the slender volume is that in which Dr. Betts makes his own suggestions—these are worth the careful study of all those connected with religious work.

R. K. M.

Shall Laymen Teach Religion? by Erwin L. Shaver. Richard R. Smith, Inc. 188 pages. \$1.50.

This book is a stimulating discussion of the whole subject of paid teachers in religious education. The real place of such paid persons is to discover and train lay leaders. "A school is not a school in the highest sense of the word if it is too much a learning institution to the exclusion of active participation in the business of every day life. It must be a school of the Christian life at the cross roads of humanity's highways."

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It is hard to tell whether the answer is intended to be "yes" or "no" to the question of the title, for as the author proceeds he perhaps unconsciously, yet quite positively leads to the conclusion that while the layman may do what he points out as needed to be done, he must be decidedly trained for this purpose. This may or may not put him outside of the layman class. The book begins with some discussion of the question of the title, but this is merely an introduction to an excellent series of suggestions whereby the individual teacher, whether lay or professional, may attain better ability himself and promote the general improvement of the whole school. Yet, when one finishes the book, he feels that the question has really been answered in the affirmative. Laymen shall teach, laymen can be helped to teach, laymen must teach, if the best and most abiding results are to be obtained in our Church Schools. But in order that this teaching by laymen may be effectively prepared for and efficiently done some professional, paid leadership

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is necessary. This is the conclusion which the reviewer draws from this excellent presentation in a rather original way of the whole subject of method in Religious Education.

H. H. H.

Junior Method in the Church School, by Marie Cole Powell. The Abingdon Press. \$1.50.

This is a revision and rewriting of a book first brought out in 1923. It is an evidence of the rapid forward strides being made in methods of Christian teaching. There is no single volume known to the writer which is a better introduction to the whole subject of Christian education than Miss Powell's book. While it is especially planned for Juniors, the underlying educational point of view is generally applicable to all age groups.

There are four gateways to education upon which the author lays emphasis. First there is education through drill with which most schools are already familiar especially through their stress upon memory work. Second there is education through discussion. An increasing number of schools are beginning to use the discussion method to help young people solve their problems. It is by no means universal yet, however. Third there is education through appreciation. Only a very limited number of schools realize that to get boys and girls and young people to appreciate the Christian characters and ideals and especially Christ himself, is very necessary if they are to be Christians. In the fourth place, there is education through creativeness. This form of education is almost entirely neglected by the average school. Creative work may be hand-

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J. E. R.

Doctrinal

Yes, But, by Willard L. Sperry. Harper & Brothers. 185 pages. \$2.00.

The title of this work by Dean Sperry of the Harvard Divinity School is an enigma. To explain it would be to rob the prospective reader of some of the thrill of suspense. It is, nevertheless, entirely fair to quote the sub-title, which is "The Bankruptcy of Apologetics." Among the topics discussed in the book are the following: "The Truth of the Crossroads," "Whence Liberalism?", "Whither Liberalism?", "The Greatness and the Littleness of Man," "The Law of Alteration" and "The Place of Jesus in His Own Religion."

This is a unique and scintillating work. Even among the more thoughtful books of a given period there is a tendency to express somewhat the same thoughts in more or less the same way. This is inevitable. Thinking is social as well as individual. Only now and then do we come across an author who is sufficiently distinctive to be an authentic voice rather than an echo. But Dean Sperry belongs to this small and choice group. "*Yes, But*" is no reechoing of current shibboleths. Although the book is an interpretation of signs of the times, the author sees the world of today from his own particular point of vantage. The reader of single-track mind who is disappointed if he does not discover what he expects will probably not be highly enthusiastic over this volume, but the man of ideas will find it a genuine treasure trove.

Dean Sperry's style is not especially epigrammatic, but the reader who really studies this book will find it exceptionally rewarding, and there is a strong probability that he will read it again and again. It is an appraisal of Protestant thought and an attempt to indicate the

direction which it will take in the future. The chapter dealing with "Whence Liberalism?" is possibly the high-water mark of the volume.

Another fine chapter is the one having to do with "The Greatness and Littleness of Man." Here we find expressed the arresting suggestion that "prudential considerations suggest that the liberal would be well advised to cultivate just now some corrective illiberality. The reason given for this is that liberalism has not worked, that "the liberal period of human history through which we have just passed has ended in a time of perplexity and near-chaos." Dean Sperry feels that the chief trouble with the modern world is its lack of what Wordsworth called "natural piety."

Here is a book that no one can read without being stimulated to do some fresh thinking on his own account. It will direct many minds into new fields of thought.

L. H. C.

Prayer. By W. E. Orchard. Harper & Brothers. 135 pages. \$1.25.

This is not a collection of striking things well known saints have said about prayer. It is rather first hand information from a praying soul. Dr. Orchard has been pioneering in spiritual places and reports back in a way that tempts one to make a personal venture. The following, quoted from the chapter on Mystical Prayer, is illuminating: "But at every stage true progress in mystical prayer will be marked by real value and fruitfulness. At its lowest stage it brings that quiet mind which our generation so badly needs. It carries with it all the advantages of rest and recreation for the body as well as for the soul. It can be more beneficial than sleep, more recuperative than a holiday, more inspiring than a change of scene." We feel it rather hard to resist such a description of a better land, and not to yield to the lure of this adventure makes us restless.

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T. C. B.

Christian Faith and Life, by William Temple. The Macmillan Company. 139 pages. \$1.50.

This volume of addresses delivered in the University Church at Oxford by the Archbishop of York is one of the most thoughtful, stimulating and valuable that could fall into the hands of any Christian worker. Dr. Temple is wise, scholarly, clear, and forceful. He goes to the roots of great subjects and makes helpful suggestions. He has written a volume calculated to enrich the mind and satisfy the soul.

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R. K. M.

Paths To the Presence of God, by Albert W. Palmer. The Pilgrim Press. 105 pages. \$1.00.

The author, Dr. Albert W. Palmer, president of Chicago Theological Seminary, assumes that the godlessness of our day is only a surface manifestation which covers a hunger and quest for God which may lead us to a "new and more adequate cosmic faith." To aid in that quest he presents five paths to the presence of God: Through Nature, Through Science, Through Humanity, Through Worship, and Through Jesus. The reader who comes to this book for help in his quest for God will not be disappointed. Dr. Palmer seems to know just what questions are being asked by religious seekers today and he answers them with a directness that arrests and convinces.

The effectiveness is due not alone to Dr. Palmer's ability but also to the fact that these addresses were delivered twice publicly and revised each time in the light of the discussions and criticisms which followed. As a result they do not impress you as essays on the subjects treated but you feel as though the writer were speaking directly to you about your own personal problems. It is a book that you will reach for more than once after you have finished the first reading.

C. R. B.

What Is There Left To Believe?, by Herbert Parrish. Sears Publishing Company. 269 pages. \$2.50.

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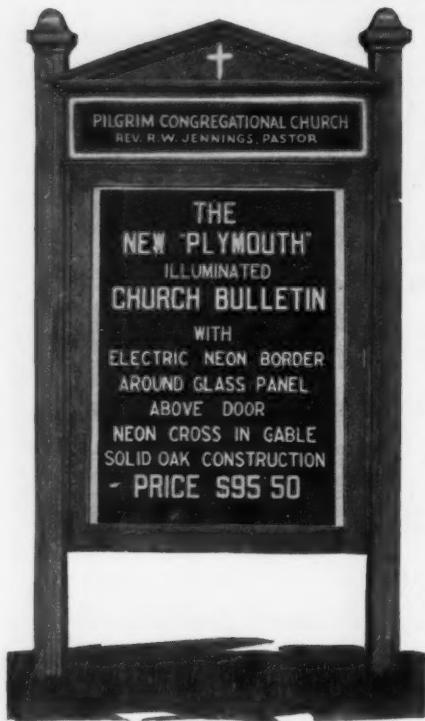
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A. R. L.

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The Story of the Devil, by Arturo Graf. The Macmillan Company. 296 pages. \$3.00.

Here is a book which will delight theologian, historian and inquirer into the curious and unusual. The book was originally written in the Italian and has been translated into English. It is jammed to the covers with information regarding the devil, and the devils, witches, magic, and other related subjects. Here we have, with annotations giving source documents, proof of commerce of the evil spirits with men and women, exorcisms, and all of the other things so necessary in a study of this sort.

One reads with wonder their authentic stories coming to us out of the past, wonders at the credulity of humankind, yet when the book is finished he sees some of the background for belief in demonology.

We commend it to those who desire some pleasant reading of the unusual. But it is more than a book of curiosities, it is a handbook into the theological literature and experiences of saints and sinners of the dim and distant past. And there is some shrewd logic which belongs to the wily one for Satan is a clever rogue, after all. W. H. L.

Canticles of a Minister's Wife, by Gustine Courson Weaver. The Bethany Press. 153 pages.

Mrs. Weaver is the wife of a prominent Texas minister of the Disciples of Christ. The volume contains a number of character sketches of folks she knew in the days of her youth. To know them is to love them. In between the chapters there are homely bits of verse that brighten the pages.

I met a woman not long ago who pitied ministers' wives. Theirs must, she went on to say, be a different role to fill. And so, of course, it is. However, while it brings great responsibilities it also carries with it great privileges and tremendous opportunities for service. The next time I see my friend I am going to hand her this book. Mrs. Weaver dignifies her job and magnifies her task. "No other woman on earth has such a challenge," says Mrs. Weaver, "and because of her versatility she has been able through the centuries to help God shape the destinies of continents."

The authoress backs up her statement in her chapter on "Manse Dwellers." No less than seven mistresses of the White House had ministers' wives for their mothers. Then too, of a list of 12,000 taken from Who's Who, In America, no less than 898 as reported as sons of the manse. A pretty good record, I should say. This book ought to be read by the wife of every pastor. It would give inspiration and courage for the dull gray days. A. R. L.

Greatness Passing By, by Hulda Niebuhr. Charles Scribner's Sons. 157 pages. \$1.50.

Here is a book consisting of twenty-four stories for boys and girls that is worthy of a place in the library of every person who is responsible for the religious education of children. Miss Niebuhr is amply qualified to write just such a book. Trained in the business

world, she became interested in religious education and prepared herself for the work in Boston University, Columbia and the University of Chicago. She then taught in the Boston University School of Religious Education for six years and is now on the staff of the Madison Avenue Presbyterian Church, New York City. These stories come out of her practical experience with children and meet the requirements of the best of modern principles of education. Parents who are interested in the character education of their children will find this a useful book to add to their library.

C. R. B.

When the Swans Fly High, by F. W. Boreham. The Abingdon Press. 282 pages. \$1.75.

This is the first Boreham book that this reviewer ever read. I must confess to a prejudice against a writer who has produced so much. This is the author's twenty-fifth book. Can any man write so much and produce what is worth reading? Such was the question that ran in my mind. Incessant talkers say a great many inane things, would not this be true of writers? Well, Boreham has come into my life and he has conquered. I have been converted (I am a Methodist). True, not every chapter of the twenty-four is of equal merit. There were times as I read when I thought that my prejudice was going to be justified. But viewing the book as a whole I must confess that the book impressed me as well worth the while. I would be willing to pay the price of the book for one chapter in it, "The Redemption of Saul Kane." It will repay the minister who reads it with a number of very pertinent illustrations. Read *When Swans Fly High* and the chances are that, like this reviewer, you will be willing to buy the next Boreham book that comes along.

C. R. B.

Church Finance, by William H. Leach. Cokesbury Press. 224 pages. \$1.00.

Church Publicity, by William H. Leach. Cokesbury Press. 270 pages. \$1.00.

It is most interesting to find these two books among the recent additions to the Cokesbury reprint library. The author is the editor of *Church Management*. In these volumes he has placed at the disposal of readers the organized and classified thinking on these two subjects. Both books keep close to their subjects. They probably discuss technical questions with less emotion and pious emphasis than any other books in the entire religious book classification. Fact upon fact is presented concisely, intelligently and simply.

There are many books on stewardship. They tell why people should give. They furnish sermon ideas. Leach's *Church Finance* passes up all sophistry and tells how to get the money. The same analysis is true of *Church Publicity*. It does not contain speeches made to enthuse large gatherings. It gives the basic facts of publicity applied to the church field. These books have a distinct field. Now that they can be secured for one dollar per copy there is little excuse for any minister's library not to have them on the shelves. They will remain the authorities in their respective fields for a long time.

R. R. B.

Neon For Church Signs

By Frank H. Nelson



Neon Gas Lights This Sign

WHEN Claude first announced his new invention, now popularly called "Neon," the Church looked on with envy. This new gas, for that is what neon is, lent itself so well to the demands for electric illumination that commercial advertisers everywhere caught it up with avidity. But the Church had to bide its time because neon "was so expensive." This has been quite true in the past, but thanks be for once to the depression such is not the case any longer. Furthermore, the saturation point has almost been reached in this line as well as automobiles, so that now there is little new installation. Consequently, when the Lakewood Community Church came along with its request for a specially built sign illuminated with neon, there was little difficulty in getting just what we wanted.

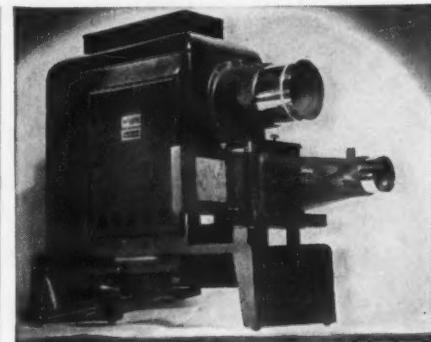
Perhaps there are other churches which have difficulty in drawing the eye of the public to its bulletin board. Our difficulty was in the fact that we had to place our sign amid a battery of other signs and on the second floor above the sidewalk. This made the ordinary sign, even though lighted, practically worthless. Furthermore, it *had* to be placed *inside* a window of the church instead of on the outside of the building. This made it necessary to have something that would "pull" the eye up and into a regular window frame. Nothing but neon would do this, so we had to have neon. And we got it.

The only difficulty with a picture of this sign is the fact that you can't take a photo of the light which the neon tubing radiates. Of course, it would be better if the entire wording could be in neon but that would entail tremendous expense and would make the sign much larger than the average church could use. Our sign, as the photo indicates, has merely a neon border which is sufficient to illuminate the wording of the ordinary bulletin board. We found that

the stock sizes of changeable letter bulletin boards which are sold by several of the church sign companies are quite adaptable. This means a considerable saving due to the fact that a specially constructed board would run into much more money. As far as any records are known, this is the first time that a changeable letter bulletin board has been used in this fashion. We also have another panel which has on it only the name of the church which we replace for the changeable letter board when we have no particular message to convey. A specially constructed box makes it possible to interchange these panels from the rear. Here is another saving since it does not involve the purchase of the usual case which the sign companies prefer to sell. All that is necessary is the panel and the letters.

The fine thing about the neon is that after you once purchase it your light bills are reduced. What? Reduced when it burns day and night? Yes, if you are already burning four or six candle lights in your board anyway you can readily see how a sign which takes only the same amount of power as a 25 watt globe will burn much less than the 40 or 60 watt globes that burn only at night. Ten cents a day would be an average estimate of cost. And this for 24 hours of constant illumination! Then, too, there is the saving of a \$20 tork clock. Consider that.

On the whole we are quite satisfied with the arrangement and it is doing for us what no other type of advertising would do. Whereas formerly people even wondered where our church was, now they say, "O, yes, that is the church on the corner of Warren and Detroit which has the *neon sign!*" We hope it is not just the fact of the novelty that people notice but that it is an indication that the church is keeping abreast of the times and is ready to grasp every material aid in proclaiming its spiritual service.



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The Cause And Cure Of Depression

A Sermon

By Charles F. Banning, New York City

Righteousness exalteth a nation.
Proverbs 14:34.

SOMETIMES when a condition becomes chronic only a major operation will save the patient. These periodic depressions have become chronic in our economic system. We have had twenty of these depressions in the history of our Republic. Five of them have been major crises. They always follow a period of inflated values known as prosperity. The first came in 1825, after the Napoleonic wars. Settlers came into the middle West in great numbers. The first locomotives began to fly over the rails at the unheard of speed of 15 miles an hour. Twelve years of prosperity followed. Then came the panic of 1837, and all that was gained in the fat years was eaten up in the lean years.

The year 1849 stands out in American history. Gold was discovered in California and the great migration to the West began the second period of prosperity which came to an untimely death eight years later amid the explosion of many banks. The third period of prosperity got under way about 1879. Railroads were developed rapidly, the telegraph and the cotton gin ushered in the "fat 80's," and for 14 years men said prosperity was here to stay. However, I was born in 1892, and the next year came the panic that ended the dream. The discovery of gold in Alaska in 1898, and the commercial development of electricity started the ball rolling again for 9 years. When Taft entered the White House he faced a situation at the close of a period of prosperity very similar to the one faced by President Hoover as he entered the White House.

We come now to the fifth wave of prosperity, which came after the World War. We came out of the war economically sound, while all Europe was practically bankrupt. It took us three years to get the machinery going, but by 1923 the throttle was wide open and we were making full speed ahead. Exports flowed into Europe, everybody needed a new car, business was booming, prices and wages were high, and everybody was getting rich on the stock market. The morning after came in October, 1929, in the great stock market crash, and we immediately entered the period of depression from which we are now suffering.

This is the strangest depression of all. We are poor because we are rich, millions are hungry because we have produced too much food, men walk the streets with their toes sticking out of their shoes because we have produced too many shoes, men sleep on park benches and the floors of mission stations because we have built too many houses and apartments to sleep in, families are cold because we have mined too much coal, men tramp the streets day after day looking for work because we have made too many cars to ride in. We have the strange paradox of people starving beside heaps of plenty. Something is radically wrong with an economic system where such conditions exist. A major operation seems to be necessary. It is a turning point in our history.

Now let us look at the beginning of this depression. What has caused all this suffering? How did it begin? Where can we place the blame? Those who favor a low tariff say that the high tariff is the cause, those who are opposed to Prohibition say, "I told you so." Those who lost money in the stock market join Alfalfa Bill Murray of Oklahoma, and say "Wall Street did it." The man who is caught by the downward trend of prices is sure it is over-production. Those who look at the long lines of unemployed declare it is the result of our machine age. The World War, Capitalism, Communism, and the Republican party have all come in for their share of criticism. You will find people who claim that all these and many other causes are to blame for this depression. Some throw up their hands and say, "It is just the return of the business cycle; just as the pendulum swings back and forth, so must business swing from prosperity to depression every few years."

Personally I am inclined to agree with President Hoover, Roger Babson, Thomas Edison, and many others who present a moral interpretation, and who find an underlying spiritual condition as the cause of our present economic and industrial depression. Perhaps there is some truth in all of these causes that have been mentioned, but back of them there is a spiritual failure, and all these other causes are only symptoms. President Hoover said recently that "our present condition is the result of a disregard for, and a violation of the principles and teachings of our Saviour."

Roger Babson says, "People should understand that before prosperity can return there must be a renewed interest in the spiritual life by both individuals and nations. Nations should realize that the world has always possessed raw material and labor, but has been prosperous only when the people have been actuated by a religious faith, to use these resources for advancement and service. This is the law of life. Business depressions are caused by dissipation, dishonesty, disobedience to God's will, and a general collapse of moral character." Thomas Edison said two years before he died, "If there is a God, He will not let us advance in science until we have caught up spiritually. It is a law of nature that forces must be kept in balance."

What does all this mean? What has the spiritual condition to do with the economic situation? How can a spiritual condition bring on an economic depression? Let me mention some of the ways that we have been at fault.

1.—We have put property above personality. Jesus said that a man was of more value than a sheep. We have said that a sheep was of more value than a man. This is putting it in an extreme fashion, I admit, but it is none the less true. A few years ago one of our courts declared that the business of a corporation is not service to the public, but the production of dividends for the stockholders. Of how much more value is a man than a sheep? A few years ago a safety coupler for railroad cars was invented which would eliminate one of the hazards of railroading, and save the lives of many men each year who were caught between the cars and crushed to death. It would cost millions of dollars to install these new couplers on all the railroad cars, and the railroad decided that it would be cheaper to pay the claims than to install the new coupler. What happens when orders drop off and business becomes dull? Are dividends reduced first? No. Workmen are laid off first because a sheep is of more value in our present economic system than a man. We have had the wrong scale of values and that always brings confusion economically as well as morally.

2.—The present distribution of wealth is a violation of the principles of Jesus. Jesus was against greed, against robbery, against exploitation, against the strong profiting by the weakness of his less able

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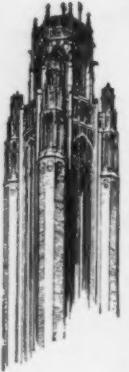
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THE CHURCH LAWYER

Corporate Management And Conveyances

By Arthur L. H. Street

PLAINTIFFS in an Illinois case claimed to be trustees of a church corporation, although they were not in possession of the church property nor recognized as trustees by the congregation. They sued to annul a conveyance made by the acting trustees, but the suit was dismissed, and the Illinois Supreme Court decided that the dismissal was proper. (*Shavers v. Thomas*, 171 N. E. 625.)

One point decided by the Supreme Court was that the title of the acting trustees to their offices could be determined only in a suit brought directly for that purpose, and could not be collaterally attacked in a suit attempting to invalidate their acts.

On the principal phase of the case, the court said:

"With the validity of the deed appellants [plaintiffs] can have no concern. The statute of this state provides that the trustees of a church may, when directed by the congregation, church, or society, sell and convey any real or per-

sonal estate of such corporation. . . . The evidence shows that at a meeting of the congregation held in accordance with the rules of the church, due notice thereof having been given by public announcement from the pulpit at a previous meeting, the trustees were directed by the congregation to sell and convey the real estate here in question for a price of not less than \$2,500. No question is made but that the great majority of the congregation voted in favor of giving such direction. The acting trustees, in accordance with this direction, sold and conveyed the property to Meadows for \$2,500. Meadows paid the purchase price in full, and the acting trustees purchased another lot for the church, paying for the same out of the money received from Meadows. There is no question but that the corporation received full value for the premises in question, and, if Meadows did not receive a good title thereto, that is a question between him and the corporation, with which appellants have no concern."

brother. In 1925 there were 27,000,000 families in the United States and our national income was \$1 billion dollars. Very simple. By division we arrive at the conclusion that each family had \$3,000 a year on which to live. Not so simple, however, because we find that about two thousand families come along and take out 30 billions of this income, and the rest of the 27,000,000 families get the 50 billion left, which makes it an average of \$2,000 a family. As a matter of fact more than half of the families of the United States, during a year of prosperity lived on less than \$1,500 a year. Last year there were over 7,000,000 men out of work and drawing no income, while about 500 men got an income of a million or more. Thirteen per cent of our population own ninety per cent of the wealth. Why do not people buy freely? Simply because a few men have all the money and the majority have little or nothing with which to buy. There is just as much money in the United States as

there ever was, but it is in the hands of a few men.

When Rome fell three-fourths of its population were slaves, and one-fourth free. There was a lower strata of society, ignorant and discouraged, and there was an upper crust of idle, profligate rich. Lincoln said that a nation could not exist, one-half slave and one-half free. The Master said, "A house divided against itself cannot stand." One reason we are in this depression is an uneven and unjust distribution of wealth.

3.—Jesus says that we are to love our enemies. Our attitude toward all men should be good will, trust, and cooperation. Thirteen years after the worst war in history we are spending more money for war than ever before. Europe has more men under arms than in 1914. The nations of the world are all ready to go on the war path. Students are being expelled from our public educational institutions because they and their parents oppose military training. The world is now wasting about 5 billions dollars in





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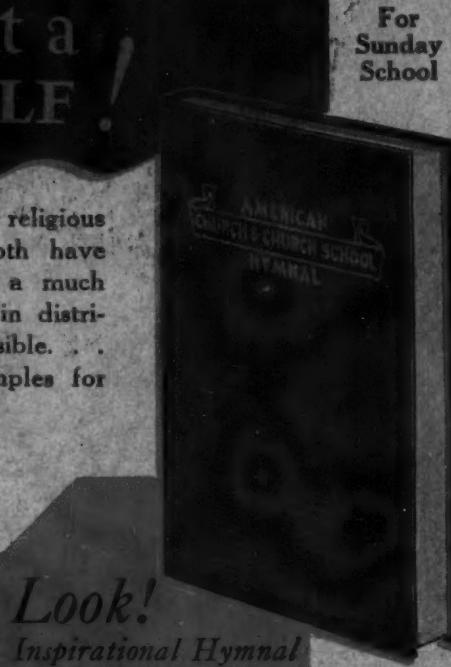
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to

armaments each year. We are spending 7 hundred million dollars a year to support our Army and Navy, and yet the world has renounced war. Fifty-eight nations, including Japan, have said that they would never go to war again to settle disputes. War is a sin that has no argument in its favor. It is one of the sins that have caused us to suffer as we are now suffering. Jesus said love your enemies, and one reason for that condition that now exists is a violation of His commandment.

We have looked at the beginning of this depression. It followed an eight year period of prosperity. Its causes are complicated, but underlying these causes is the violation of the moral law, sin against the way of life laid down by Jesus. Now let us look ahead toward the other end of this depression. There are three ways in which this depression may end. It may end in a revolt against capitalism, by communism. A good many people think that we will have such a revolution. Personally I do not think there is a great danger, but the leaven of communism and discontent is working. Glen Frank, Roger Babson, Irving Fisher, and scores of other well-known men say that capitalism is on trial and that the next major conflict will be between capitalism and communism. This is one way that the depression may end if we do not put our house in order.

The second way the depression may end is that we may just recover of our own accord, swing into another period of prosperity which will be followed in eight or ten years by another depression. It is stupid, sinful, and wrong, but in all probability that is about what will happen. Shame on us, if we come out of this depression empty handed, and allow all this suffering to be for naught. I am afraid that is just what will happen.

The third possible end of this depression is the one that Christians ought to pray and work for. We may come out of this tribulation wiser, stronger, better prepared, and undergirded in a way that will prevent such a thing occurring again. No one knows when this depression will end. I certainly am not going to predict, I am simply going to mention some things which as Christians, we ought to believe in, pray for, work for, and vote for.

It is the duty of Christians to spread cheer, rather than gloom. There is enough gloom abroad, and a good bit of it is artifical. Jesus was constantly saying, "Be of good cheer." It is the part of Christians to keep pointing to the things for which we have to be thankful, rather than the things we have to worry about. Here is an editorial that was taken from the *Atlantic Monthly*. It is a sample of the pessimistic propaganda which we hear so much on every side today. "It is a gloomy moment in his-

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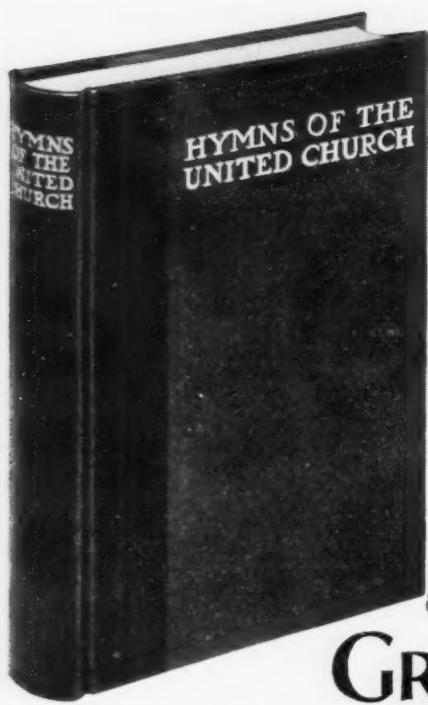
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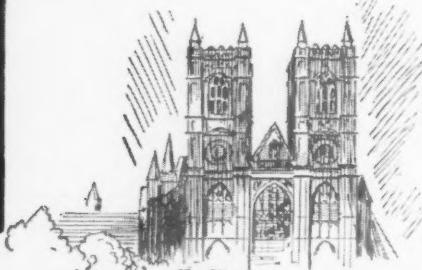
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which is the occasion of this widespread calamity, has also tended to destroy the moral forces with which we are to resist and subdue the calamity."

This editorial was written during the depression of 1857, not 1931. Most of the things that we are saying today, have been said during every period of depression. It is not the part of a Christian to spread gloom, but good cheer.

It is the part of Christians to stand for a more equal distribution of income. The Bible says that he who does not work should not eat. What a difference it would make if we were to put this Biblical teaching into practice in America today. What a shame it is that thousands of people must work and starve that one rich young man might have an income of seven million dollars a year to waste, and that rich young man never did a day's work in his life. It is wrong and unchristian for 500 men to get a million dollars a year income, while the average wage-earner gets \$23 a week. It is an unhealthy, unchristian condition when 90 per cent of the wealth is owned by 13 per cent of our population. This is the condition on which communism feeds. I am not in favor of communism, but they are absolutely right when they say that our present system is unjust and unfair.

We must insist upon the sacredness of human life. We must insist upon the value of personality above property, upon the human value above the material value. We must insist that the laborer has as much right to a job, as the employer has to his plant. Society has no more right to take the job away from a worker by which he makes bread for his family, than it has to confiscate the property of a rich man. Every man has a right to a means of living, and the ownership of a job is as sacred as the ownership of a factory. I am not saying how this shall be done. I am not designating any type of employment insurance. I am simply saying that we are only acting as Christians when we demand that personality rights must always be considered before property rights.

The church must always stand against war, and for disarmament. Say what we will, much of the condition today is due to the world war. The moral and spiritual slump all over the world is a back-wash of that war! The burden of debt that prevents economic recovery in Europe is a war debt. Waste is unchristian. Wholesale murder by nations is just as wrong in the sight of God, as gang killings or individual slayings. Each year millions of crippled and undernourished children, millions of broken homes, millions of crosses on the battle fields of Europe, cry out to us that it must not be. War must go. Disarmament must come. As Christians we must

tory. Not for many years—not in the lifetime of most men who read this paper—has there been so much grave and deep apprehension. In our own country there is universal commercial prostration, and thousands of our poorest fellow-citizens are turned out against the approaching winter without employment. In France the political caldron seethes and bubbles with uncertainty. Russia hangs like a cloud, dark and sil-

ent, upon the horizon of Europe; while all the energies, resources and influences of the British Empire are sorely tried, and are yet to be tried more sorely, in coping with the vast and deadly Indian situation, and with disturbed relations in China. Of our own troubles, no man can see the end. If we are only to lose money, and thus by painful poverty to be taught wisdom, no man need seriously despair. Yet the very haste to be rich,

Religious Best Sellers

January, 1932

Board of Publication Methodist Protestant Church

(Baltimore)

Sermons from the Psalms—*Chappell*
Christ of the Mount—*Jones*
Doran's Ministers Manual—*Hallock*
Jesus Came Preaching—*Buttrick*
Way of a Man with a Maid—*Macartney*
Other Nature Sermons—*Jefferson*

Morehouse Publishing Company (Milwaukee)

The Episcopal Church—*Atwater*
The Life Abundant—*Bell*
The Faith By Which We Live—*Fiske*
Everyman's History of the Prayer Book
—*Dearmer*
The Measure of Our Faith—*Rosenthal*
The Call of Christ—*Stewart*

Book Stores of the Presbyterian Church

The Ruling Elder—*McAfee*
Jesus Came Preaching—*Buttrick*
For Times of Crisis—*Jones*
Has Science Discovered God?—*Cotton*
The Moral Crisis in Christianity—*Nixon*
Studies in Religious Education
—*Lotz and Crawford*

lead the way. In this hour of crises you and I must not pass by on the other side.

In the meantime another year is before us. Some of us have had steady incomes the last two years. Many others have had little or no income the past two years. Some of us face the winter without worry, others of us face the winter wondering if we shall have enough to buy food and fuel. The golden rule of the Christ we profess, stares us in the face. If we were walking the streets, penniless, and jobless, what would we want the man who is comfortably fixed to do? If, through no fault of our own, we had lost our jobs and our families were in need, what would you say that those who had plenty should do, especially those who bear the name of Christian? We would expect them to share with us, would we not? "He that hath this world's goods, and seeth his brother in need, and hath not compassion upon him, how shall the love of Christ be in his heart?"

When the tide comes floating up the bay it lifts every ship, the ocean liner, and the tiny canoe, the millionaire's yacht, and the old garbage scow, the ship that flies our flag, and the ship whose flag is foreign. Righteousness is like that. When the tide of righteousness comes in, there will be no need. It will eliminate sin, want, and need. It will lift our nation out of this depression, neglect, and sin. "Righteousness will exalt the nation."

The Pilgrim Press (Chicago)

Pathways to the Presence of God—*Palmer*
Meeting the Challenge of Modern Doubt
—*Gilkey*
Pathways to the Reality of God—*Jones*
Sermons I Have Preached to Young People
—*Weston*

Karl Barth—*Pauck*
Christ of the Mount—*Jones*

Methodist Book Concern

(Six Stores)

The Christ of the Mount—*Jones*
The Healing of Souls—*Lichliter*
God and Ourselves—*Lewis*
When the Swans Fly High—*Boreham*
The Clash of World Forces—*Mathews*
Larry—*Foster*
The Religious Book Club
Grace in the New Testament—*Moffatt*
Leonard Bacon—*Bacon*
The Evidence of Immortality—*Halsey*
History of Palestine—*Olmstead*
The Spiritual Pilgrimage of St. Paul
—*Ballard*
The Clinic of a Cleric—*Cameron*

A Knight of the Far Country

(Continued from page 416)

strangers. They have been there before. Nearly all of the large Episcopal churches in our big centers have some of our youth. I believe we ought to let them know what the city churches have to offer. That is why we keep up these pilgrimages each summer."

There are many more things I could go on to tell you about this unusual Anglican preacher but space forbids. I could go on, for instance, and tell you how he got elected to the State Legislature notwithstanding his Democratic leanings, I could fill another page telling you how this rural parson was elected by his fellow rectors to represent them at the national Episcopal convention; I could fill still another page telling you about his activities as a columnist for *The Rural New Yorker*, a farm paper with a two hundred and fifty thousand circulation but I think that what I have told you has already given you an inkling of the sort of man George B. Gilmore is.

The next young snapper of a preacher who talks to me about his unwillingness to be buried in the country is going to have brought to his attention the life and ministry of the most human parson I have ever met.

He is, in my humble judgment, the John Frederick Oberlin of the twentieth century. No wonder his people love him and that the folks of the countryside hear him gladly.

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Dart Baseball

A Builder Of Brotherhoods

By W. Refus Rings, Toledo, Ohio

HERE is an old adage, "If at first you don't succeed, try, try again."

Twice before I became pastor of my present congregation, efforts were made to organize and keep alive a men's brotherhood, but each effort failed. Soon after my arrival, we tried to organize for the third time but again fail. Then about two years ago, someone called our attention to a game called Dart Baseball which had proven quite effective in building up men's organizations in our sister churches. We tried a fourth time and our brotherhood is still a success after two years of existence.

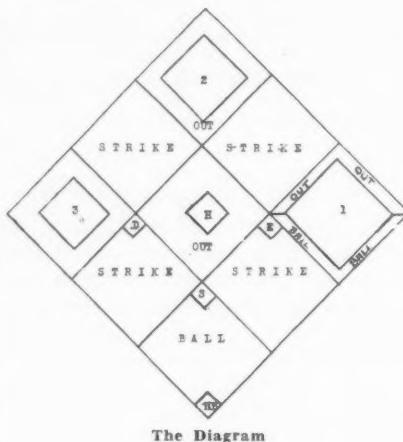
invented the game and therefore cannot give him the credit due. I will say he deserves quite a few extra stars in his crown. The game itself is very simple and is patterned after regular outdoor baseball except that it can be played in any space ten feet wide, thirty feet deep, and with a ceiling height of at least ten feet. It is therefore adaptable to be played in the social rooms of practically all church buildings.

A backfield of soft pine, beaver-board, or some similar material, is constructed sufficiently large enough to accommodate a blue print diagram which measures about thirty inches square. This diagram, which forms the playing field, is glued or pasted, diamond-shaped, upon the backfield. Feathered darts, such as are seen at carnivals, are used in the place of baseballs. The diamond is placed on the backfield in such a way that the center or "home run" spot is fifty-four inches from the floor. The player stands twenty-five feet from the board and throws the darts at the diagram.

The diagram is blocked off into certain irregular sized spaces to indicate the bases. Strikes, fouls, balls, errors, and outs are also indicated in other spaces. The play is determined by whatever portion of the diagram the dart happens to strike. A uniform set of rules has been drawn up which are practically the same as those which govern outdoor baseball, the exceptions being the limitations imposed by the board.

At the beginning of a game, two captains select their teams of nine players each. Of course, games can be played with as few as four persons. One side bats and the game proceeds according to the spaces hit by the darts. When three "outs" are scored, that side retires. Nine innings are played and in case of tied scores as many more as are necessary. For variety, a woman's team may be organized by allowing the women to throw from a distance of twenty instead of twenty-five feet. Quite a little skill is required to score a run and the game itself develops as much thrill and enthusiasm as does regular baseball except that it is not at all physically strenuous.

Not only has Dart Baseball served to strengthen the individual brotherhoods but it has also served to bind these various groups into what is known as the Toledo Federation of Lutheran Brotherhoods. Last year sixteen brotherhood



Every pastor knows the difficulty of gathering and holding the interest of men in church organizations. They cannot quilt or sew, and not many can "chew the rag" effectively. In the past, our leaders attempted to interest the men by special programs, guest speakers or the study of some highly recommended book. Since the majority of the members had nothing more to do than to listen and be bored with something in which they had no interest, they went to sleep or forgot to attend the next meeting on purpose.

Before the advent of Dart Baseball in Toledo, brotherhoods died about as fast as they were born. Since Dart Baseball has been introduced, not a single brotherhood that plays the game has died. Instead there are more than twenty strong brotherhoods in our own denomination now who are not only actively participating in their own programs and business meetings, but who are finding recreation and relaxation in this intensely interesting game.

Unfortunately, I do not know who first

teams were enrolled in the Federation League. Each month each brotherhood played at least six games with some other brotherhood, three games being played each evening. The results were tabulated and each team given a League percentage rating. The game not only served to bring the men from the different churches together but also to get them acquainted with each other and to interest all of them in the affairs of the Church as a whole.

So many additional teams have been formed that for the present season, the entire number has been divided into two leagues known as "The Elders" and "The Deacons." At the end of the season, the leading teams of each League will play a series for the federation championship. At the present rate of exchange of games, it will be two years or more before my own brotherhood will have the opportunity to play all the teams in the city!

Not only has Dart Baseball captured the interest and attendance of the men of the church, but also the boys. Our own brotherhood has more than ten members in the teen age who never miss a meeting or a game. Plans are being laid by the Federation for a Junior League in which eight teams are already enrolled. These Junior groups will exchange games as do their elder brothers and thus train themselves for future service in the adult organization.

There are some ministers of course who are not so enthusiastic about the idea because they no longer have the opportunity to harangue the men with dry talks on church history or some other equally uninteresting subject. They forget that in normal times, most of the men have worked monotonously at the factory or desk and desire recreation and relaxation at the close of the day. Dart Baseball provides this in a thoroughly clean and enjoyable fashion. In our own organization, we find that our meetings now begin on time, the business is quickly transacted, dues are cheerfully paid, and programs of church activity are willingly undertaken.

To the best of my knowledge neither the game nor the diagram has been copyrighted or ever sold for profit. It is my hope that it never shall be. Our Federation charges each brotherhood the actual cost of making the blue print diagram from the original copy. The cost of the backfield all depends upon the material used but it is never prohibitive. With voluntary labor, the entire equipment may be purchased and placed in operation for less than two dollars, making it possible for every church, large or small, to enjoy the game. We recommend the game as a solution to the difficulty which pastors find in endeavoring to capture and hold the interest of the men in the work of the Church.

MINISTER'S EXCHANGE

The ministers' exchange gets off to a slow start this year. Perhaps we did not explain that items to appear in the March issue should be in the office by February first. All received after that date will be published in the next number.

There is no charge for this service as long as you give your name and address. Items which reach us before March first will appear in the April issue. Remember, summer will soon be here.

Baptist Minister with 12 years' experience, graduate of Louisville, Ky., pastor of county seat church, with membership of 250, would like to exchange pulpits for the month of July with a pastor in or about the city of Denver, Colorado. Will supply for any congenial denomination. Advise of honorarium for services and other details. Write, **J. H. Deemer**, **The Tabernacle Baptist**, Chillicothe, Ohio.

Akron, Ohio, Methodist Minister (630 members) would exchange pulpit and house for three Sundays in July with minister of any denomination around Washington or in the Hudson Valley. Residence is just a few minutes from the famous Portage Lake Region, the Zeppelin dock, and only thirty-five miles from Cleveland and Lake Erie. Write, **J. B. Buckley**, 2174 13th St., S. W., Akron, Ohio.

WHICH ARE YOU?

The bones in the body
Are two hundred or more;
But for sorting our people
We need only four.

Wish-bone People:
They hope for they long for;
They wish for and sigh;
Then want things to come, but
Aren't willing to try.

Funny-bone People:
They laugh, grin, and giggle,
Smile, twinkle the eye;
If work is a joke, sure,
They'll give it a try.

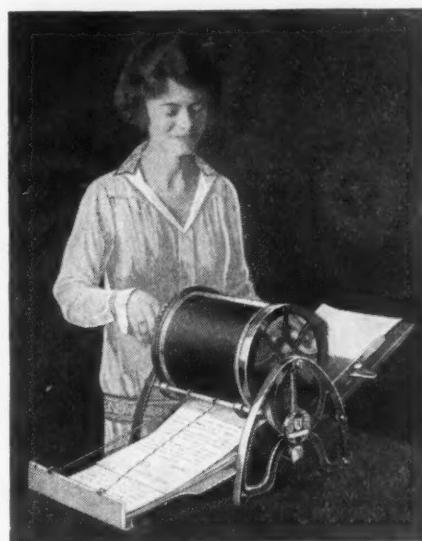
Jaw-bone People:
They scold, jaw, and splutter,
They froth, rave, and cry;
They're long on talk, but
They're short on the try.

Back-bone People:
They strike from the shoulder,
They never say die;
They're winners in life, for
They know how to try.

—Baney Coan, in the
Union Square Baptist.

There are two distinct sorts of what we call bashfulness; *this*, the awkwardness of a booby, which a few steps into the world will convert into the pertness of a coxcomb; *that*, a consciousness, which the most delicate feelings produce, and the most extensive knowledge cannot always remove.—*Mackenzie*.

"If you do not make any contact with the timeless world (in other words, have no inner life), you have, at best, a very precarious hold on happiness. Given that contact, you enjoy a very considerable security from the results of misfortune in the visible world, and a complete immunity from boredom."—*J. B. S. Haldane*.



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Reflections on the Last Half Century

(Continued from page 421)

attention is paid to what is of supreme importance to the people. But it is a criticism that one often has to pass in these days on many English books.

Yet unconsciously the author gives (to me, at least) a sense of a Presence and a Controlling Hand in all the affairs of men. Men blunder and grope with tasks that seem to be too big for them, but as we look back we see that a sense of direction was given to them and we are re-enforced in our belief that things are moving towards a Great Divine Climax. As responsible beings we must answer for our mistakes, but those mistakes are not irreparable. As I put aside this book about my own people three words come to my mind. One is a brief sentence by Dr. John Oman in *Faith and Freedom*: "History is worth studying only if man is a moral being with power of choice." The second is a longer sentence by Professor Ernest Barker in *National Character*, and this suggests the other side of the eternal antinomy: "(Nations) move, as it were, in a mist on the mountains, and grope their way upwards. They do this or that immediate thing, and it enures to purposes which they had not guessed. For long centuries of a nation's history its character is engaged in a process of development which is mainly unconscious."

Professor Barker commits himself there to no theistic faith, but he points the way to the third quotation I have to make. It is from Miquel de Unamuno, the Spanish thinker, who says, "Once and again I have found myself at the cross-roads, confronted by a choice of ways and aware that in choosing one I should be renouncing all others—for there is no turning back upon these roads of life; and once and again in such unique moments as these I have felt the impulse of a mighty power, conscious, sovereign and loving. And then, before the feet of the wayfarer, opens out the way of the Lord."

HONOR ROLL OF STATES FREE FROM LYNCHING IN 1931

Thirty-nine states were on the Honor Roll of states free from lynchings in 1931 according to a list published today by the Commission on Race Relations, Federal Council of Churches. In announcing this annual anti-lynching Honor Roll, Dr. George E. Haynes, secretary of the Commission, stated "The record shows that in 1930 the same number of states and in 1929 three more states than in 1931 were free from lynchings. There has thus been a loss during the past two years in the number of states free from the evil. Six states, Louisiana, Missouri, North Dakota, Tennessee and West Virginia," he continued, "that had been on the Honor Roll in previous years, were removed because of the reappearance of lynching in their territory in 1931; and six states, Georgia, Indiana, Oklahoma, North Carolina, South Carolina and

Texas, were restored because again free from lynching during the past year. The total number of victims, however, decreased from 21 in 1930 to 13 in 1931.

"All of these states that lost their places have been on the Honor Roll in other years. Maryland had been free of lynching since 1911, North Dakota since 1914, West Virginia since 1920, Missouri since 1927 and Tennessee since 1929. Only two states, Florida and Mississippi, have never been eligible to the Honor Roll."

In pointing out some trends shown in the record of states Dr. Haynes said, "Two significant trends in lynching are indicated by the experience of last year. First, constant vigilance of the press, the churches and the people of a state is necessary to protect their territory from lynchers once it has become free. Six states gained places on the Honor Roll but six other states lost their places.

"Second, preventions of lynchings as recorded by the Department of Records and Research of Tuskegee Institute show that instances of lynchings prevented have been greater for several years than the number of atrocities committed. In 1931 fifty-seven such instances were recorded and in all of these officers of the law prevented the lynchings. There seems to be a decided gain in the growing public opinion in support of officers of the law who protect and defend prisoners in their charge even if use of force becomes necessary.

The Honor Roll of states free from lynching in 1931 is as follows:

States that NEVER have had a recorded lynching: Connecticut, Massachusetts, New Hampshire, Rhode Island, Vermont.....	5
States that have no record of a lynching since 1886: Maine and New Jersey	2
States that have no record of a lynching the past twenty-five years: Delaware, Michigan, Wisconsin	3
States that have no record of a lynching the past twenty years: Idaho, Iowa, Nevada, South Dakota	4
States that have no record of a lynching the past fifteen years: New York, Oregon, Pennsylvania. 3	3
States that have no record of a lynching the past ten years: Arizona, California, Colorado, Kansas, Minnesota, Montana, Nebraska, Washington, Wyoming.. 9	9
States that have no record of a lynching the past five years: Illinois, Ohio, Utah, Virginia..... 4	4
States that have no record of a lynching for the past two years: Arkansas, New Mexico, Kentucky. 3	3
States that have no record of a lynching during 1931: Georgia, Indiana, North Carolina, Oklahoma, South Carolina, Texas..... 6	6
* * *	
Total states still having lynching in 1931	9
Total states free from lynching in 1931	39
Total states free from lynching in 1930	39
Total states free from lynching in 1929	43
Total number of victims in 1931 (12 Negroes, 1 white)	13
Total number of victims in 1930....	21
Total number of victims in 1929....	10

The Editorial Page

First Prayers—Then Prayer

THERE has been a lot of discussion as to the effect that the industrial depression will have on personal habits. It is fairly evident that it has stimulated rather than depressed church attendance. Just what the attendance means in the life of the individual is not easily determined. Usually there are two steps necessary in the bringing of an individual from materialism to religion. Church attendance may be but the first step in the process.

We can illustrate it better by drawing a contrast between the saying of prayers and real creative praying. It is a recognized psychological principle than when a man finds cherished hopes crushed to earth that, in fear and desperation he falls on his knees. Older psychologists used this as one of the evidences that religion was instinctive. We see it revealed in the instances of death in the family, the foreclosure on homes, great catastrophes as fire, flood and war.

The individual is forced by fear to start saying prayers. It is a return to some primitive trait. But the saying of prayers, under duress of physical or mental fear, may be a long way from real religious experience. Its only value, as far as real religion is concerned, is that the individual has found the foundations upon which he builded insecure. He is in a chaotic frame of mind. At this time the seeds of religion may get a chance to grow. But this stage of prayer saying is a long way from vital Christian experience.

Out of this chaotic state something very much worth while may develop. It is possible that from the saying of prayers the individual may reach that state of genuine creative prayer. Real prayer is always creative. It is not a cry for protection against evil environment or enemies, too great to conquer without supernatural help, but a genuine experience which links the individual with his God and the atmosphere of eternity.

This may come later. It would be unfair to assume that it always does. There is much religious phantasy and noise in the period of misfortune which has little foundation in real religious experience. It is well for preachers to recognize this and not parade with too much noise statements of business men who suddenly start paying fantastic tribute to the influence of religion. But it does usually indicate that the individual is in a changing period in his life when he is receptive to religious truths and principles.

It is the duty of the preacher to inculcate such ideals rather than to exploit the surface experience of the individual.

Watch The Marginal Giver

CHURCHES which are finding the going financially difficult would do well to watch the marginal givers. By this giver we mean the folks who have never been thoroughly sold to the idea of Christian stewardship. They attend

church, place the children in the church school, but their Christianity has never gotten to the point where they are contributing regularly as God has prospered them.

But the surprising thing is that, in this period in which regular contributors are not yielding to special appeals, the marginal or emotional giver is still making his contribution. Here is the instance of a church which sought to secure funds for re-decoration by making a special memorial appeal. Every window and every column was made a memorial. Letters were sent to the entire mailing list of the church. The money was secured and the work done. But the surprising thing was that those who contributed came from this marginal group. The faithfuls had not yielded to the special appeals; the emotionals had.

Here is a second church which needed money for an organ. It finally decided to sell bonds to cover the amount. Three years were permitted for payment. The regulars had learned to budget their incomes. They have been trying to keep up to the pledges with decreased earnings. They did not come across one hundred per cent in the sale of the bonds. The money was raised. But fifty per cent came from the marginal givers.

There is sound psychology in this giving. The people who get excited when things go wrong are usually of the marginal group. They have had neither the training in stewardship nor the spiritual experience which stabilizes their contributions. When the world is upset they turn toward religion. This religion may be expressed through a gift to church or charity. They are open to appeals, even when your regular givers let up.

So in your financial program don't overlook the marginal or the emotional givers.

It Pays To Dig

MANY things are changing in this old world of ours but the principle that success comes to the man who digs still furnishes a pretty satisfactory basis for life. There was a most interesting reference to Marc Connelly in a recent issue of *The Writer's Digest*. As most ministers know Connelly is the man who dramatized *Green Pastures*, the Negro play which has had the sensational run in New York and Chicago. It has been the subject of hundreds of sermons. According to the article Connelly was formerly employed by the Pittsburgh *Times-Gazette*. Around midnight, as is the custom with the papers, the staff would wander out for a bite to eat and drink before going home. But one of the staff usually stayed in the office and pounded his typewriter. The men gossiping over their coffee felt sorry for poor Connelly, pounding out plays which would never be produced. Might better be a good fellow, they argued.

But Connelly produced *Green Pastures*.

It reminds me of a lecture I once heard given by Elbert Hubbard. He told of the practice of

riding to Buffalo from East Aurora each morning to his work. There were many commuters in the car. The men turned the seats over and played cards. Hubbard sat alone with a good book in his hand. At this point in the lectures he waved his hand and said, "They are still in the car playing cards." The man who plugged moved on.

Somehow things seem to come out pretty good for the man who digs. It is particularly true in the pastorate. There are no easy pastorates today. But on the other hand most any of them can be successfully manned if the preacher has in his mind and heart the philosophy of heart work. There may have been a time when brilliancy and genius was the basis of a successful pastorate. But one thing is sure in these difficult times. The man who wins out in the end is the one who digs.

There is a lot of good hard headed horse sense in the following lines from Edmund Vance Cooke:

You can do anything that you try to do,
If you only try to do it.
You must get a little start,
You must have a little heart,
Then a long strong pull and go to it.
Oh, it may take years to worry it through,
And you may break a leg and an arm or two.
But in the by and by you will find it true
That you will do any thing that you try to
do—
If you only try to do it.

If You Must Plagiarize

THIS editorial is directed to that group of preachers who feel that all the talk about plagiarism is "the bunk." Their position is that one is to build word pictures of the kingdom of God. As long as they do that satisfactorily that it makes no difference where they secure the material. We have said all that we intend to about plagiarism for some time. But in as much as it is the ideal of *Church Management* to be of most pragmatic value to all its readers we have thought that some of the things we have discovered in this study would be of interest.

Of course any man who preaches another man's sermon does not want anyone in the congregation who heard the same sermon, in another church, the week before. And, of course, he would not want to preach a sermon that some of his people have recently read in the denominational weekly. So to aid him to avoid these and other embarrassing situations we offer the following rules.

I. Avoid popular periodicals. Find out what your people are reading and then get your sermons from magazines they are not familiar with. It would be a poor policy to put on a campaign for your denominational weekly and then continue to use the sermons which appear in its pages.

II. Try obsolete books. Some books of sermons are so old that their content have been forgotten. These should be of more value to the plagiarist than current popular books fresh in many minds.

III. Avoid sermons which create issues. People are prone to remember such sermons longer than the meaningless kind. You will find that your chances of deception are less if you keep to middle of the road theology and social ethics.

IV. Books which have been published in other English speaking countries but have not had American publication should be a prolific source of material for the plagiarist. If you read German and French, still further green pastures are opened to you.

V. And finally. If you must plagiarize try and keep the quality of the plagiarism, at least, as high as that of the original article. If you take another man's material try and give it as good literary and homiletic presentation as he did. Better it if you can.

THE SECRET

I met God in the morning,
When my day was at its best;
And His Presence came like sunrise
With a glory in my breast.

All day long the Presence lingered,
All day long He stayed with me;
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them,
Brought to us both peace and rest.

Then I thought of other mornings,
With a keen remorse of mind,
When I, too, had loosed the moorings,
With the Presence left behind.

So I think I know the secret,
Learned from many a troubled way;
You must seek Him in the morning,
If you want Him through the day.

—Ralph Cushman.

Check Gives Credit For Church Attendance

By John D. Clinton



Each summer at Fayette, almost weekly, cars of tourists attend and the children come afterward saying, "Will you sign a slip saying we attended, for we haven't missed for years." But we were not proud enough of our school to have much of a slip. Now we can give a check "with interest," not only to visitors, but our own folks can take one when they visit, to be filled in when other schools have failed to awaken enough pride to express "Interest."

**Bull's-eye for Bulletin Boards**

By Charley Grant

A hot answer always means a cool friend.

* * *

Many a knocker needs to be bumped.

* * *

Using your head always helps you to foot your bills.

* * *

White lies are usually color schemes.

* * *

Gray hair isn't always a sign of gray matter.

* * *

Life's big responsibilities are mostly the "little one's."

* * *

A double chin often keeps a girl single.

* * *

A good place to live is inside your income.

* * *

Rotten politics always make fresh enemies.

* * *

Whatsoever men hoe, that shall they also reap.

* * *

A raw deal cooks many a man's goose.

* * *

It takes more than cold drinks to keep warm friends.

* * *

Man is known by the company he keeps out of.

* * *

The smooth people are the slickest.

* * *

Taking pains with one's work doesn't hurt.

* * *

THE BIBLE—A chapter a day keeps the devil away.

* * *

Too often the marriage knot proves to be not a marriage.

* * *

No organization is stronger than its weakest gink.

* * *

Knockers have brass,

* * *

Church dues are not installments paid on a harp and crown.

* * *

A girl in the home is worth two in the car.

* * *

A flat tire isn't what it's jacked up to be.

* * *

Every family tree has some sap in it.

* * *

Swearing men all have curseonality.

* * *

Some men are putty, some are pouty, and some are petty.

* * *

Too many folks think Sunday should be spelled Funday.



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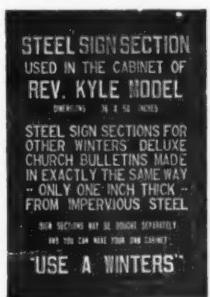
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A Forgotten Chapter Of Social Reform

By William Hermann

WHEN Henry Clay ran for the presidency his opponents had an edition of forty thousand of Lyman Beecher's sermon against duelling printed. According to reports this sermon furnished a lot of campaign dynamite. Clay had fought several duels and was understood to be a reactionary in regard to the reform which sought to abolish the system which permitted it. Reform societies had been springing up very rapidly. Beecher, as a young preacher, had thrown his entire personality into the conflict. One of the historians says, "That sermon hung like a millstone around the neck of Henry Clay."

It is rather hard for us to realize today that the reform against the practice of duelling was in its day as important as the reform movement against the liquor traffic which has been so predominant in our day. In the first days of the republic there were ministers and statesmen who urged a public conscience which would eliminate the practice. Publicly men condemned it but privately they practiced it.

The duel between Aaron Burr and Alexander Hamilton in 1804 brought the subject to a climax. Hamilton was killed. Burr, who was the vice president of the United States, was indicted for murder and was forced into seclusion. Public sentiment began to boil and preachers and public denounced duelling in no uncertain terms. Gouverneur Morris, who delivered the funeral oration over Hamilton's body, paid a high tribute to the man, but refused to condone his ethics in the practice of duelling. Over the dead body of his friend the speaker protested with these words against duelling.

Who is it, then, that calls the duelist to the dangerous and deadly combat? Is it God? No; on the contrary he forbids it. Is it, then, his country? No; she also utters her prohibitory voice. Who is it, then? A man of honor. And who is this man of honor? A man, perhaps, whose honor is a name; who prates with polluted lips, about the sacredness of character, when his own is stained with crimes, and needs but the single shade of murder to complete the dismal and sickly picture.

Among those who raised their voices against duelling was, as I have already

mentioned, Dr. Lyman Beecher. Dr. Beecher was a young man then and he did not rush at once into the pulpit to proclaim the reform. But he thought over the subject and worked on it for months until he had produced a sermon which he thought was worth while. Upon an invitation from the Presbytery of Long Island he was to preach at its meeting in 1806. He selected this sermon. Like a thunderbolt the words struck with lightning force. Not all agreed but all who did agree decided that the sermon should be published.

There is an interesting story in connection with the publishing of the sermon. To secure literary criticism Beecher sent the manuscript to John Lyon Gardiner, of Gardiner's Island. The literary critic read it and gave it to one of his servants to return. This man carried it in one of the pockets of his jacket and when he reached the shore it had disappeared. When the preacher heard of its disappearance he set a reward of five dollars for its return. And in time, about one month later, a man came running with the sermon which he had fished from the surface of the water. The paper had been closely wrapped and was still legible.

The sermon played a very important part in the reform and an important part in the life of Beecher. Lyman Beecher rode to fame on the strength of his protest against duelling. His son, Henry Ward Beecher, possessed a similar fighting spirit and became an exponent of the anti-slavery party. If he had a son in our day there is little question but that he would be playing an important part in temperance reform.

Duelling died out slowly. For many years it persisted. A quarter of a century later Andrew Jackson, who became President of the United States, fought a duel and killed his opponent. Abraham Lincoln accepted the challenge of James Shields and rowed with him to an island in the Mississippi to fight a duel. But better sense prevailed and he offered an apology rather than to fight. This was one incident in Lincoln's life that he was always rather reticent about.

Lincoln in jest had made up some rhymes about Shields and his political aspirations. They were quoted with amusement in Springfield, Illinois, and Lincoln had read them to his sweetheart,

(Now turn to page 444)

ONE FACT EACH WEEK

Week of March 6

Prof. A. Bjorkman of Stockholm, in a survey of the Bratt system of rationed liquor sales, discovered that over 20 per cent of the cases of drunkenness concern youths below 25. In rural districts the ratio is about 40 per cent.—M. E. Clip Sheet, 100 Maryland Ave. N. E., Washington Ave. N. E., Washington, D. C.

Week of March 13

Hon. Georges G. Valot, a French investigator, expresses the belief that the French birth rate is satisfactory, but that the crux of the problem lies in the death rate, which is a third higher than in other civilized countries.—Student American, May, 1931.

Week of March 20

The system of government sale of liquor, now called the Canadian System, was first tried in South Carolina in 1893. After 13 years' test, Senator Tillman, its author, turned against it, and the voters abandoned it for prohibition by a vote of 42,735, dry, to 18,809, wet.—Prohibition in the United States, Colvin, pp. 293-303.

Week of March 27

Ontario issues a warning to every motorist that a single drink of liquor will impair his capacity to act in an emergency to a degree represented by ten to twenty feet of travel. Few accidents would occur if either car had stopped 20 or even 10 feet sooner.—Motor Vehicle Bureau, Toronto, Canada.

—Prohibition Facts Service.

THE CHALLENGE OF THE CROSS

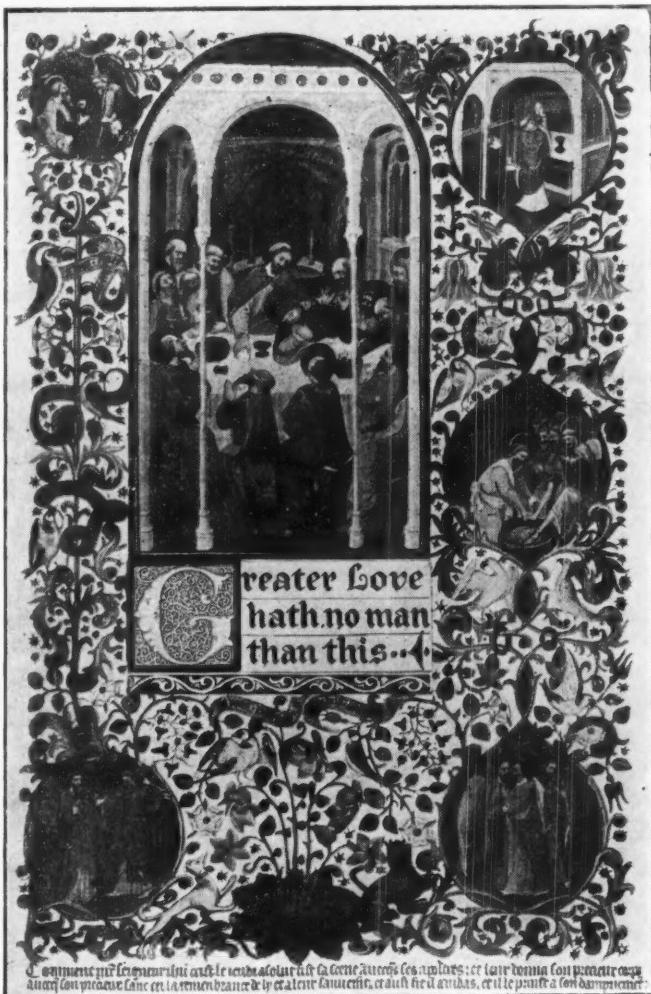
Years ago a half-successful young lawyer, Raymond Robins, with vast reserves of unrealized idealism sleeping in his unawakened spirit, aimlessly working in the Yukon gold fields, was lost one day in the trackless wilderness. With courage almost spent by futile wanderings in circles, he finally came to a clearing, out from the deep, dark woods, from which he saw across the ranges a dazzling white cross, ablaze in the reflected sunlight. In his peculiarly susceptible state of mind, the experience profoundly affected him. It caught him off his guard critically, and the mystical message found his believing heart.

What if in just a few moments the rationale of the experience was quite clear to him. It was just deep clefts, gashed in the face of the mountain, filled with drifted snow. But that made no difference. In that brief, poignant moment he had felt the meaning of Calvary. He had caught an indelible flash of the reality of God. Divine love was in the world; and had suffered for the world. Nothing else mattered in life but the call of love and the power of sacrifice. He could no longer live a selfish life. Under the spell of the new motive, he found his way back to camp, returned to Chicago, and has lived thirty years since a life of devoted human service, nobly inspired by a believing heart.

George W. Fiske in *The Recovery of Worship*; The Macmillan Company.

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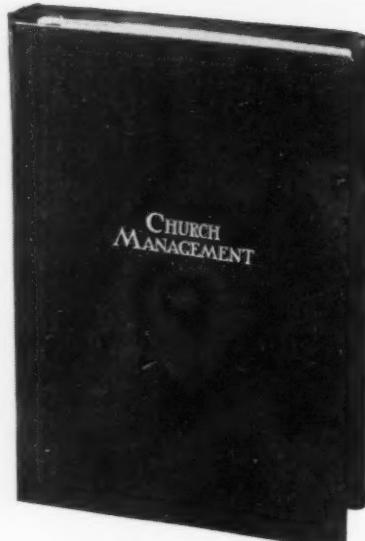
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A Forgotten Chapter of Social Reform

(Continued from page 442)

Mary Todd. It was hard to yield to better judgment. But had the duel gone on there is a good possibility that Lincoln would have been lost to the country.

All great reforms move slowly. Dueling has finally disappeared from our land. Slavery persisted and even today there is a race distinction which is still evident. Prohibition has hardly had a chance to get started. Its friends may well look at the pages of history and realize that the same process will repeat itself. It will take more than a decade to really bring effective prohibition of the liquor traffic.

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Outstanding among the new features offered in the Model 7 Series of Victor Cine-Projectors is an improved optical system which affords much better illumination, regardless of the type of lamp used. The Model 7 Regular which employs the new 300 watt lamp is said to set a new standard of illumination for 16 m/m projectors that are not equipped with some form of lamp resistance. A wider speed range and more quiet operation are other improvements.

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THE PROBLEM OF UNEMPLOYMENT

A brotherly social order would abolish unemployment. The early Church assumed the obligation of either finding work for its members or supplying their needs in food and relief. There is no greater or more serious industrial and human problem today than this. Many causes throw men out of work and leave them and their families without support. Economists have suggested solutions including stabilization of production, reserves for public works in times of depression, better free employment service, unemployment insurance. Some beginnings have been made along these lines. The principal reason that more has not been done is that the Christian conscience has not yet been aroused on the subject. A prominent manufacturer said recently that if as much thought and effort had been put on the development of new forms of mechanical machinery for factories we should be well on our way to a satisfactory solution.

James Myers in article, *The Lesson Round Table*, 1931; Cokesbury Press.

The Use Of Hymns In Christian Worship

Milton B. Williams

A BRILLIANT teacher of psychology once made this remark to his class: "I believe the hymns of Martin Luther did more to mould the religious life of the people than all the sermons preached during the Reformation." Be this as it may, it certainly suggests something which cannot be ignored by those interested in furthering the interests of the church, no matter what their own personal reaction to music may be.

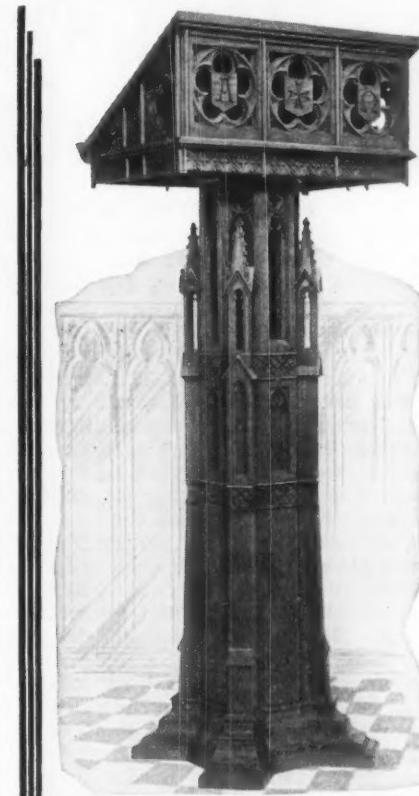
In the long history of the church the use of song has gone along with the employment of the spoken and the written word as an integral part of religious cultus. We need not go into detail here. A moment's reflection will bring to mind the legends of the early Christians singing hymns in the catacombs whether they had fled from persecution. We recall, also, how the foundations of our modern church music were painstakingly laid during the so-called Dark Ages, when that wonderful system of ecclesiastical music known as Plain-song was developed, some examples of which appear in our modern hymnals. Thereafter arose the massive and stately chorales of the German Reformation, and then appeared the subsequent extensive development of music, instrumental and vocal, in the church in Northern Europe during the early part of the eighteenth century, a development which continued especially in Germany, France and England throughout the nineteenth century. Always Christianity has been a singing religion, and that fact is intimately connected with its popular appeal and transforming influence.

Modern church hymnals, with their collections of hymns from the Christian centuries, contain a rich treasury of the productions of the poetical and musical geniuses of the church. While these hymns differ much in their variety of religious emphasis, at the same time we recognize that these masterpieces set forth a remarkable catholicity. The hymns of the early Christian era, such as: "The Te Deum," "Christian, dost thou see them?" "Art thou weary, art thou languid?" reflect the moods of sturdy faith and other-worldliness of that period. As we pass into medieval times, from what time but the days of the turbulent Reformation could we have gained such a volcanic expression of religious conviction as Luther's, "A mighty fortress is our God," which Frederick the Great called, "God's Grenadier

March"? or the famous Song of Thanksgiving, "Now thank we all our God"? Then we have the shades of religious thought peculiar to the England of the eighteenth century mirrored in such hymns as Addison's, "The spacious firmament on high," and Cowper's, "God moves in a mysterious way." Perhaps of the multitude of hymns that could be mentioned as typical of the nineteenth century, we might take Newman's, "Lead, kindly light!" and Tennyson's, "Crossing the bar." Then in our own time we find the modern social emphasis receiving recognition in such hymns as, "Where cross the crowded ways of life," and, "Go, labor on, spend and be spent." Even as many colors appear in the rainbow, so the hymns of the ages reflect the pure radiance of the one Christian Gospel in endless diversity.

Coincident with this variation in text content, it is interesting to note also that, generally speaking, the hymns of each period are accompanied by musical settings or tunes after the manner of their respective periods. Take, for example, the ornate Plain-song tunes. It is matter for regret that we do not make more use of them in our services today. These tunes were used in connection with an elaborate ritual, and are characterized by their adherence to a system of harmony derived from the Greeks, the so-called "modes." They possess a flexibility and complexity of melody quite foreign to our general conception of a proper setting for a hymn. On the other hand, we have the beautiful folk-tunes, such as the Breton Christmas carols, which are most appealing because of their simplicity. These grew out of the religious life of the peasants in very much the same fashion as our familiar Negro Spirituals. Examples of folk-tunes may be cited, such as appear in connection with the well-known carols: "Good Christian Men Rejoice," taken from the fourteenth century, and the tune of, "The First Noel," which springs from Old English parentage. Among later hymns from the seventeenth, eighteenth and nineteenth centuries, a glance is usually sufficient to determine from the style the place as to date of any hymn-setting. Take such a tune as the one associated with the words, "O God, our help in ages past," which is commonly known as St. Anne, and bears the date of 1708. One

(Now turn to page 449)



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THE RESURRECTION BODY

I do not despise these beautiful bodies of ours, but I do believe that God will give us a spiritual body as well adapted for that world as the physical organism of our present body is for this world.

The butterfly released by a process of nature from its binding, blinding prison house, flies in the vastness of a new world of freedom and light, reflecting on iridescent wings the golden sunlight of a new universe of unimagined beauty, nor does it sigh again for the old, outward cocoon which it leaves on the threshold of its new adventure. So shall it be with the soul when God shall open the door and set us free, and we shall come into the full glory of the resurrection body. Nor shall we pine for the old home of the flesh, but we shall rejoice to be at home in the Spirit, in the vastness of God's spiritual realm, where pain never comes and sorrows die before they are born. "For this corruptible must put on incorruption and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory." "Wherefore comfort one another with these words."

Paul B. Kern in *The Miracle of the Galilean*; Cokesbury Press.

EASTER CONTINUOUS

One of our chief religious difficulties is that we try to solve everything at once. How often I hear people wishing for a book that will answer all their doubts, a sermon that will put religion on an A, B, C basis, or a person who can tell them the final revelation of truth. It simply does not come in big lumps that way, but only in little packages over the counter of our own experience.

One spring while a student at Yale I had the coveted privilege of watching William Tilden play a demonstration game of tennis. This man of genius can take a dozen tennis balls, stand with his toe on the base line of any tennis court, toss the balls up one by one and drive them so that all hit one certain strand in the net. He did not learn it by reading "An Easy Guide to Lawn Tennis," by taking a half dozen lessons, or by playing two seasons. He got that skill only after years of enduring and determined training.

One frantic turn at the plow on Easter Sunday, one impassioned longing to make your life a straighter and deeper furrow cannot get the spring plowing done. After the ambition must come continuation in this quest for the secret of life.

Robert M. Bartlett in *Christian Contests*; Cokesbury Press.

THE PEACEFUL CALM OF DEATH

We have all noticed that expression of composed calm which usually comes to the faces of the newly dead. Lately I have been pointing out to the friends, as we stood together at the dead man's side, the peaceful calm, the touch of



PAUL F. BOLLER

So I looked up to God,
And while I held my breath
I saw Him slowly nod,
And knew—as I had never known
aught else,
With certainty sublime and pas-
sionate,
Shot through and through,
With sheer unutterable bliss,
I knew
There was no death but this,
God's kiss,
And then the waking to an Ever-
lasting Love.

—Studdert Kennedy.

lofty solemnity ennobling the face. Of course, I can only guess at its meaning. Some say it is mere muscular relaxation. Perhaps so. But perhaps not. Curious that relaxation should be into that solemn, peaceful appearance. One likes to think that it means something far more. In the light of what Jesus said to the poor robber, who knows that that solemn look may not come from the awe of the spirit as the gates opened to him? Who will say that that peaceful calm on the face may not be a last message of content and acquiescence from the departing soul which at the moment of departure knows perhaps a little more than ourselves—a message of good cheer and pleasant promise by no means to be disregarded.

Paterson-Smyth in *Marriage and Ro-
mance*; Fleming H. Revell Company.

THE MUSIC OF HEAVEN

In the Middle Ages a monk, Brother Thomas, went out from the monastery to gather sticks in the forest. As he was engaged in this task, he heard the singing of a bird, and ceased from his labors, entranced with the music. Such singing, he thought, he had never heard before. After a little the bird stopped singing, and the monk, taking up his bundle of faggots, returned to the monas-
tery. When he rang the bell at the gate the brother who opened the door asked him who he was. "Why," said the monk,

"I am Brother Thomas." "But," said the other, "there is no Brother Thomas in this community." "But," protested the monk, "I left the monastery not more than an hour to gather sticks in the wood." Then, carefully scrutinizing him, the brother at the gate said, "I now recall that when one of our aged brothers died many years ago, he told us of a certain Brother Thomas who had gone out into the woods to gather sticks and had never returned." They supposed that he had been devoured by the wolves.

What Brother Thomas, entranced with the singing of the birds, supposed to be just a few minutes was a hundred years. So will it be with the music and the joys of the heavenly life.

Clarence E. Macartney in *Things Most Surely Believed*; Cokesbury Press.

BACK TO THE CROSS

What a strange persistence lives in the Cross! Mr. M. L. Fisher tells in a sonnet how once he caught a glimpse in a Mu-
seum of Art of a sculptured head of the Crucified. He could not forget it. He must find it again. In his search he passed by cloths of gold, jewelled robes that kings had worn, famous pictures, graven gems. He had no eyes for these, eager only for one Face. Wherein is the power of Calvary? He admits that power and states it, though he has no explanation:

The world is old; she hath seen many wars;
And states and kingdoms crowd her courts like grass;
Princes in pride she watches where they pass
Unnumbered and innumerable as the stars;
Then turns, a child with tired feet homeward set,
Back to the Cross, and lo! her lids are wet.

George A. Buttrick in *Jesus Came Preaching*; Charles Scribner's Sons.

HE ROSE AGAIN

A gentleman in one of our great cities stood looking at a picture in a store window. It was a picture of the crucifixion of Jesus. Suddenly he became aware that a street boy was standing by his side. "That's Jesus," said the boy. The man made no reply, and the boy continued, "Them's Roman soldiers," and, after a moment, "They killed him."

"Where did you learn that?" said the man.

"In a little mission Sunday school around the corner," was the reply.

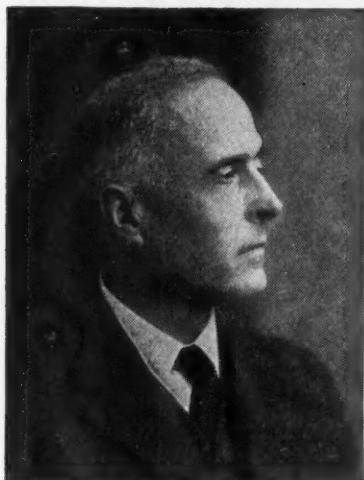
The man turned and walked thoughtfully down the street. He had not gone far when he heard a youthful voice crying, "Say, Mister! Say, Mister!"

The gentleman turned to see his friend of the street hurrying toward him.

"Say, Mister," said the boy, "I wanted to tell you that he rose again."

That message, which was nearly for-

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gotten by the boy, is the message which has been coming down through the ages. It is a message of Easter this year and every year, a message of the eternal triumph of life over death, a triumph which is continually being reenacted in the life of the Christian.

Jay S. Stowell in *Story-Worship Programs*; Doubleday, Doran & Co.

MODERN CRUCIFIXIONS

A British sergeant on the Somme has said that through those long months when the two battle-lines kept up their continuous exchange of shells, he could not get away from the feeling that Christ was out between the lines and that the shot passed through His body. Certainly war between fellow-Christians pierces and tears the Body of Christ, which is the Church. And the systematized butchery of fellow-men reenacts Calvary. Here are racial prejudices—the feeling

of so-called Christians that Jews are inherently their social inferiors whom in various ways they may ostracize, or the feeling of white folk the Negroes are a race to be permanently kept in subordinate position as hewers of wood and drawers of water and denied the full opportunities for development which the white race enjoys. Is not this attitude at one with the scourging and crucifixion meted to a provincial from which a Roman citizen was immune?

Henry S. Coffin in the *Meaning of the Cross*; Charles Scribner's Sons.

THE CROSS AS A SIGN OF SUCCESS

I shall never forget reading for the first time a sentence from Dr. Orchard which has remained with me ever since: "When a man accepts Christ he must do so upon the absolute basis that Christ is what he means by truth, and His career

is what he calls success." His career is what we must call success! Not fame nor money nor ease nor prosperity nor great accomplishment—but Jesus as the measure of success—Jesus, all of whose life was tinged with the Cross where He came to its climax. The Cross as the sign of success! Yes: he that has been admitted into that blessed secret has gone where the world can no longer delude or entrap him. That man alone in all the world is safe. As Browning says,

Measure thy life by loss instead of gain;
Not by the wine drunk, but by the
wine poured forth;
For love's strength standeth in love's
sacrifice;
And whoso suffers most, hath most to
give."

Samuel M. Shoemaker in *If I Be Lifted Up*; Fleming H. Revell Company.

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By

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ASK DR. BEAVEN

Question: I have been preaching a series of sermons each year along the line of subjects suggested in your book, "The Fine Art of Living Together." I am writing to inquire if you have any other books along the same line as this one. If not, could you suggest some other authors who might be helpful and suggestive?

Answer: The only other book that I have published which might be helpful to you at all would be a book called *Fireside Talks with the Family Circle*, published by The Judson Press, at 1701 Chestnut Street, Philadelphia, Pa. It deals particularly with religion in the home, from the point of view of the parental relationship to the child. It gives very definite suggestions as to how the home may be made a center of spiritual training. It does not fall exactly in the field to which you refer, but comes as near doing so as any other book I have published.

I know of no other book which actually suggests topics that could be used, as I did in the appendix to my *Fine Art of Living Together*; however, there are some books that might be helpful on a series of sermons along the general line. One is a book just off the press, called *Twenty-One*, by Erdman Harris. On the family side of wedlock of course Walter Fiske's book called *The Changing Family*, and the book by Elliott and Bone, of the Y. M. C. A. Press, are helpful. Also a book by Henry Neuman, who is the head of the Ethical Culture Society of Brooklyn, would be very useful.

These are among the best suggestions I can give you.

Question: I have read in your sermon in *Church Management*, called *The Luminous Christ*, a reference to a children's recessional used in the church of which you were pastor. We are using a recessional for our children in connection with our morning service. I should like to have a more complete description of the one you used.



Albert W. Beaven

Answer: The recessional referred to was for children thirteen years of age and under. They usually were seated with their parents for the worship service, which was a combined service for children and grown people. Just before the sermon a recessional hymn was sung. As soon as the organ sounded the note of the hymn the children all over the auditorium rose and started quietly for the rear of the room. A small group of children formed into a junior choir were usually seated together in the back of the auditorium. They rose with the other children, formed in line, and when the time came to sing the hymn they started the singing marching down the aisle toward the front of the church.

The hymn for that occasion always was chosen with an eye to having it in march time. The children walked two by two. Sometimes we had two children leading, one carrying the national flag and the other the church flag. As they marched they sang, and the other children falling in behind them, two by two, sang also. All of the singing was done by the children until the choir itself had passed the pulpit and gone to the back of the church. As they passed from the church, the congregation took up the hymn and sang it through. While the children marched past the front of the pulpit both of the ministers stood, and by a smile of recognition greeted the children as they passed. By the time the hymn was completed all the children had marched from the auditorium and the people were seated again for the sermon.

Question— Can you suggest a suitable epitaph to be placed on the tombstone of a woman who has lately died, in my parish? A devoted member of the church, a liberal contributor to all causes. Sympathy, charity and love were keynote principles of her life.

Answer— If you were turning to Scripture quotations, I might suggest Proverbs 11: 16, "A gracious woman retaineth honor," or Proverbs 12: 4, "A virtuous woman is a crown to her husband," or Proverbs 31: 10, "A virtuous woman—her price is far above rubies," or Proverbs 31: 28, "Her children rise up and call her blessed." From the Gospels—"She hath done what she could;" I Timothy 5: 10, "Well reported of for good works."

If she had some favorite verse of Scripture, that I think makes a very suitable quotation for a marker or a

tombstone. I rather prefer the use of Scripture to some general poetic reference.

Question: I am using a card system with names alphabetically arranged, in recording my church membership, oftentimes taking the cards out when I go calling. This does not seem entirely adequate. Have you an additional suggestion that would help to make the system more complete?

Answer: The difficulty in taking out the cards from your master membership list file for calling purposes is that sometimes they get lost or misplaced, or you forget to return them to the file, which leaves your master list inaccurate. I advise, in addition to the master list on membership cards, that you use a loose-leaf note-book which will slip into your pocket. In this note-book the names of the people—members of the parish—can be listed alphabetically, leaving the page opposite blank, so that new names can be slipped in there. In changing from one letter to the next the leaves should be tabbed, so as to have an alphabetical index showing through the tabs. In the second section of the book, the streets on which the people live may be listed alphabetically, and under them the names of the people in the order of their residence number. Thus, in this loose-leaf note-book which can be slipped into your pocket, you have practically all the data you need for calling, together with space left for new streets or new names to be added.

For the record of pastoral calls on the back of the card-index file, the card may be divided into small squares, so that the squares are named at the left side of the card by years and at the top of the card by months. Then each time a call is made it can be entered in the little square during a certain year and in the month indicated.

It would be easy, if one wished to include in the general file prospects not yet members, to use one of these regular cards but have on it a special colored tab, which could be taken off if the person were to become a member.

I further suggest that you write the publishers of this magazine, asking for information regarding its "Pastor's Working Record."

Rules for Behavior

Never put off till tomorrow what you can do today.

Never trouble another for what you can do yourself.

Never spend your money before you have it.

Never buy what you do not want because it is cheap.

Pride costs us more than hunger, thirst, and cold.

We seldom repent having eaten too little.

Nothing is troublesome that we do willingly.

How much pain the evils have cost us that have never happened!

Take things always by the smooth handle.

When angry, count ten before you speak; if very angry, a hundred.

—Jefferson.



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The Use of Hymns in Christian Worship

(Continued from page 445)

notes the sturdy, four-square construction, which moves along in a direct manner, one note to a syllable, and quite characteristic of that time. This is a splendid tune for congregational use. An advance in delicacy and complexity will be observed in the musical settings of later hymns as, for instance, John B. Dykes' tune for "Lead, kindly light!" This tune is seldom sung well by congregations. It is essentially what might be called a "choir hymn."

With so great wealth of material at our disposal, it appears that we possess an abundance both of hymns and tunes for our services of worship. The problem is one of learning how to use what we possess. How disappointing it is that so many congregations neglect this splendid heritage, and substitute cheap, inferior hymns and tunes, commonplace in every respect. There is room for congratulation when this is not the case, because the weight of tradition or the canons of good taste act as a restraining influence. Nevertheless, we must guard continually against the introduction of incongruous and meretricious elements into the service of worship. Hymns whose text is mere doggerel, and whose tunes are either reminiscent of radio jazz or in the style of the popular ballads of the hour, should have no place in worship.

It is related of Camille St. Saens, that, when he was organist of the Madeleine church in Paris, a congregation containing many wealthy Parisians, the curé one day suggested to him that it would be pleasing to the congregation if he would play excerpts from the current operas in connection with the Preludes and Postludes of the church services. St. Saens replied: "Monsier le Curé, when I see you dancing one of the ballets of the opera before the high altar, then I shall be glad to play the music from the opera." The great organist saw clearly that church music should be distinctive in character.

It is gratifying to note that the standards of religious music have steadily risen in this country during the last half-century, in spite of the influence of a flood of cheap, commercialized songbooks, which has greatly retarded the beautiful expression of religious truth in song. Dr. Peter C. Lutkin of Northwestern University tells that, when he first came to Chicago some sixty years ago, he heard of one church where the Te Deum was sung to the tune of "Robin Adair." Taking the long view, we certainly have much for which to be grateful.

Two practical observations may now be made. First, music in church service must always be used as the handmaid of worship, that is, it must be an

aid to religious devotion. Through music the meanings of language are heightened, and the message of truth made more attractive and convincing. It is a misuse of music in church service to make the musical program an end in itself, a mere concert for entertainment. In the early Byzantine Church, at one time, it became customary for the congregations to applaud the virtuosity of the singers, fabulous prices were paid to secure the most skilled and popular performers, and there was much rivalry among congregations in the effort to furnish the most attractive musical renditions. In consequence, the services lost their religious effectiveness, and degenerated to the level of programs for entertainment. Later, in the Roman Church grave abuses developed in the singing of the Mass, the words of which were carried by one part, while the other parts might be singing the most common songs of the hour. This situation invoked the attention of the more serious-minded of the clergy, and it was gravely suggested that music be banished from the church. Through the efforts of such men as the famous Palestrina reform was instituted. Palestrina was called "the saviour of music," and to this day his influence abides. Undoubtedly, it was this sort of abuse that led the Covenanters and the Quakers to oppose musical instruments and any extensive use of singing in church worship. The tendency to this abuse is with us still, and it cannot be too strongly urged that the use of music in church services is not to entertain the congregation but rather to render the worship more effective.

Second, it is desirable that Christian congregations acquire a generous familiarity with the hymn treasures of the ages. It is an error to use only a small repertoire of hymns in public worship. This practice works a twofold injury. On the one hand, a few hymns through over-use become stale and lose their power to bring fresh inspiration. It would be well to proclaim a moratorium on the use of such hymns for a few months, that they might regain their freshness of appeal. On the other hand, the wealth available remains a closed book. New hymns should be judiciously mingled with the well-worn favorites, and used with sufficient frequency to make them in their turn well-known. The church year is an aid in this respect, as it continually offers a change of hymns suitable to the changing phases of the year.

Above all, let all the people sing. The choir is set to lead the service of praise, not to monopolize it. Soulful congregational singing is in very truth a potent inspiration to the pulpit and the vital air of worship.

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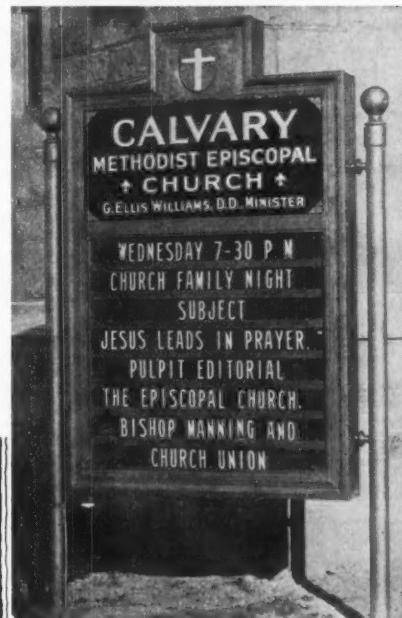
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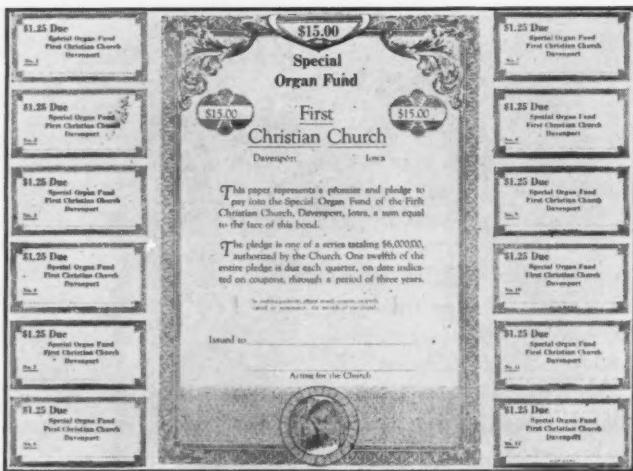


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Contentment

A Sermon

By C. J. Beckley, Eyebrow, Saskatchewan

In a letter to the editor the author of this sermon says, "Eyebrow is in the midst of the dried out area, where we are living on Russian thistles and faith." What a setting for a sermon on contentment

" . . . Be content with such things as ye have, for He hath said, I will never leave thee nor forsake thee."

—Hebrews 13:5.

THERE is an essential difference between "contentment" and "satisfaction," which is commonly lost sight of in everyday speech. Take the saying, "half a loaf is better than no bread": I may need a whole loaf indeed, I should have a whole loaf and I will not be satisfied with anything less, but if only half a loaf is to be had, I had better be content with half a loaf. Or take this: Very few of us are likely to have all the money that would satisfy

us: our saving grace is "to live content with small means."

To find satisfaction, we must have plenitude, satiety. Contentment, on the other hand, bids us make the best of what we have. It does not forbid us looking forward to satisfaction as a goal, but counsels us to enjoy the present. The gospel of contentment is the gospel of making the best of things as they are.

To be content is a duty we owe to ourselves for our own happiness and peace of mind.

No less is it a duty we owe to others for the weal of the body politic. We all know the baneful influence of the man

who forever carries a chip on his shoulder. A man who is ever looking for trouble—and finding it. He is the very embodiment of discontent. But he is not alone in these days. It would seem as if the difficulty of the times had bred discontent everywhere. We need to gird up the loins of our mind and resolve that we shall not yield to this spirit. Let us be the apostles of good cheer. We can, if we learn to be content.

Contentment is an attitude of mind.

It is not the product of befitting circumstances, but the product of the will. Let us take money once more: What sum would satisfy us? Human nature is so built that the more we have, the more we want. The point of satisfaction recedes as our fortune advances. We must make up our minds to be content or we shall never find contentment.

Is it not also the most worth while attitude to adopt toward the problems of life? In the dark and anxious war days, the soldiers marched to the song, "Pack all your troubles in your old kit bag and smile, smile, smile." It was a song for the times. It is a song for today. We do not get rid of our troubles by packing them away. We still bear them, and presently, we shall have to face them and master them. But we do not parade them before the public; we keep them out of sight. All we have for the world is a smile—a persistent smile. It comes from contentment.

Finally, contentment is the child of faith.

It could not be otherwise. "Be content—!" Why? The answer is, "I will never leave thee nor forsake thee." That is the only sure foundation upon which we can build. Faith does not ignore the difficulties in the way. It sees the worst and "sees it steadily and sees it whole." But faith also "sees the best that glimmers through the worst" and is content. So we have Paul in prison and under the shadow of death, declaring, "I have learned in whatsoever state I am, therewith to be content." It is the active assumption that

"God's in His Heaven—

"All's right with the world!"

I was reading recently the report of an anniversary meeting held in one of the poorest and most overcrowded slums in old London. Almost every one at that meeting was waging an unceasing war with the most absolute poverty and living under the most distressing conditions. Yet the journalist who covered that meeting tells us that the most impressive thing about it was the heartiness with which they sang, "God will take care of you."

"Be content with such things as ye have, for He hath said, I will never leave thee nor forsake thee."

Church Builds To Help Unemployment

By John R. Golden

THE First Christian Church of Topeka, Kansas, has a real program for helping the unemployment situation in that city. As winter approached the mayor appointed a committee to plan for some relief. This committee found that about 1500 men were without any employment and faced a real serious situation as winter came on. The officers of the church approved a plan suggested by the pastor, and presented the same to the city committee. The city committee gave it their endorsement, and commended the church for its program.

About five years ago the church built the first floor of its Bible School building. The church has carried a heavy debt and has not been able to add the other stories to the building. Two of the organizations of the church (the Bible School and the Woman's Board) had been gathering some funds looking forward to the time when the second story could be added. This money in hand was almost enough with which to buy the material with which to build. The architect told us that it would require about \$2400.00 for labor.

We then went to the members of the church and asked them to subscribe to a fund to be used in the giving of employment to men who were out of work. We urged all who were on an income to give one day's income each month for four months into this work. Others who could not give that much were urged to give something. In just a little while people volunteered and subscribed \$500.00 per month for the four months. We will work in co-operation with the Mayor's Committee and will use only the unemployed. We hope to give about three hundred days of labor and the work will be divided among the men in need.

We used the following form of pledge: This certificate was signed by an officer of the church and given to the person making the pledge, so that the person would have evidence of their co-operation.

This program has given the church very favorable mention in the city and has been of very great help to our church. Our members are giving where they can see the men who are helped. Then it has helped get the thought of our folks off of themselves, and they are enthusiastic in the thought of our church doing this piece of work. The plan has helped our

church and has inspired our people to help in the great need in our city.

FIRST CHRISTIAN CHURCH

Unemployment Fund

As a means of aiding in the movement to provide work for the unemployed of Topeka, I subscribe

\$..... each month for four consecutive months, beginning Dec. 1, 1931, to be paid each month to the First Christian Church, as a part of the fund to be used in employing labor, in the erection of the second story of the educational building of said church.

Name

Date

Address

This is to certify that.....

..... has subscribed \$..... per month for four consecutive months, beginning Dec. 1, 1931, to be paid into the fund of the First Christian Church, to be used in giving labor to the unemployed of Topeka, by erecting the second story of the educational building of said church.

The officers of the church enter on this work after a conference with and the consent of the city unemployment committee, and propose to carry on the work in co-operation with the city committee.

Date..... Signed.....

LITTLE JOE'S CHURCH

A lad lived not many years ago in a North Carolina orphanage. He was a cripple and known to his friends as "Little Joe." In those days there was no chapel on the orphanage campus, and every Lord's day the children walked a mile and a half to worship. This was a great trial to "Little Joe," and the ambition was born in his heart "to build a church with a porch to it." To this end he began to save his pennies. Before he had realized his ambition the little hero died. Among his effects was found a tiny bank and in it forty-five cents. When the story of the little lad's dream was told, contributions came from every quarter, and "Little Joe's" savings were multiplied ten thousandfold and more. The chapel was built and called "Little Joe's Church" in his memory. It stands on the orphanage campus, and every Sabbath its walls echo with the soulful praises of little children.

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The Superintendent's Friend

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Attendance	Offerings
Present Today	292
Year Ago	253
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Largest Att.	451
Collection	5.49
Easter	72
Birthday	2.81
Sun Apr 7	Missionary
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Tea and Coff.	Star Classes
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Cleveland, Ohio

Church Opens Game Room For Young People

By William S. Mitchell

ONE of the ever present problems of today is how to interest, and afterwards to hold the interest of the young people in our churches. Wesley Church, Worcester, has developed a rather unique plan for carrying on this difficult task. The financial depression and the burden of a large debt had forced the abandonment of a special worker to direct the work with young people in this church, so a strong committee on Young People's Work was added to the standing committees of the church. This committee carefully chosen represented in its members the special interests in view. One member is an enthusiastic member of the

Appalachian Club which maintains all manner of out door events, hikes, mountain climbs and the like, with a fine cabin near Worcester. This young man assumed the responsibility for the outdoor features of the Young People's Program, the swims, hikes, climbs and the like. Another, a Y. M. C. A. secretary, became responsible for the athletic features, basket ball, gymnasium, etc. Still another, a young dentist very popular with the young people, became the adviser and counsellor of the young people's society.

This group of young people faced two serious problems:

Dependence upon paid leadership for

a lengthy period of years had lessened the initiative and failed to develop leadership among the young people themselves. Again with a large group each year entering college and university, the choicest leadership possibilities were continually drained off. The problem was how to develop initiative, constructive leadership and vision among those who remained. It took three years for the first faint signs to appear. Then the goal sought seemed to come in a rush.

The first fruit of this new spirit was the development of the space originally allotted in the building of the church for bowling alleys. This long, narrow room remained unfinished and merely a lumber room. The idea of a game room was suggested, to make this room the center of young people's activities. A beautiful chapel room in the Parish House was their meeting place on Sunday evenings, with an adjacent parlor for their Sunday teas, but here was an ideal place for social fellowship of the kind young people enjoy among themselves.

But the room had to be decorated, ventilation installed, equipment secured, and funds were comparatively limited.

One young man who is a painter was able to secure a machine for spray painting and night after night, with several other League members, he superintended the painting of the cold concrete walls with a warm light reflecting color which changed materially the appearance of the room. Other members spent a number of nights with drill and chisel, driving an opening through thick walls of concrete to make possible an air duct with motor.

By this time things were looking up and interest among the young people centering very definitely in this enterprise which was their own suggestion. Now equipment was secured. A Fishing and Hunting Club which owned an expensive archery outfit which had never been used by them made a gift of it to the prospective Game Room. A number of small, folding tables were secured, and checker boards painted upon them. Other games were added. A phonograph was loaned. Several young men with mechanical ability built two fine ping pong tables, as good as those sold by professional outfitters.

The room was opened by a general gathering of the young people, a ping pong contest between the ministers of the church (which was huge fun for these youngsters who did not really know that ministers could play!) and the room was as solemnly dedicated as the other features of the church "To the Glory of God and the Service of Youth."

The room is supervised by the young people themselves. A committee of four is responsible for the order and care. The room at present is open every Saturday evening, the group who have spent

(Now turn to page 453)

Petrified

A Sermon To Children
By Mark Rich

DO you know what this is? Feel it and it is hard, hold it and it is heavy, examine it and it is beautiful. Yes, it is stone, but it is more than stone. It is wood that has turned to stone and is called petrified wood. This piece comes from the State of Arizona where can be found some of the most wonderful petrified forests in the world.

No one knows just how it was that these trees became petrified but some people think it was in this way. Millions and millions of years ago great forests of giant trees grew in what is now called Arizona. As they stood in all their beauty a mighty earthquake came sweeping from the north, making them all fall with their heads to the south. The whole country then settled and was covered with a boiling sea. As the earth settled lower and lower the trees were buried deeper and deeper. In the water were minerals as iron, sulphur, copper and salt. As the trees were pushed downward the pressure forced the minerals into the trees. For hundreds and hundreds and hundreds of years the minerals were being forced into the trees until they became very hard and beautiful as you see this piece. They really become stone trees.

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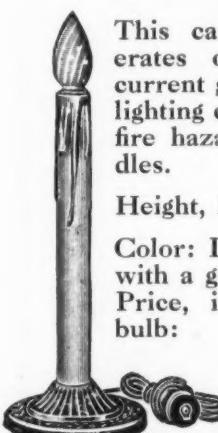
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Then something happened inside the earth so that this whole country, where the forests had fallen and were deeply buried, began to be raised up and up and up. The rain and the wind too did their work, carrying away soil and stone until after long centuries these trees, now petrified, came to the top of the earth. Today they can be visited and are seen by thousands of travelers.

Petrified wood is very interesting. It is so interesting that many people will go far out of their way to see a petrified forest. Listen, I will tell you of something that is even more interesting. It is a tree that is alive. Anything that is alive changes and grows.

People can grow or they can be petrified! Did you ever see a petrified person? No, I don't mean a mummy such as can be seen in a museum. I mean a person who has stopped growing, and I don't mean growing in height or roundness, but a person who has stopped learning and growing in spirit. When a boy or girl stops learning and stops trying to be better that boy or girl becomes petrified. Instead of becoming beautiful as this stone a petrified boy or girl becomes uninteresting and dull.

I would rather be like the living tree that sends its roots downward for moisture and food and its branches upward for light and breath wouldn't you?

Church Opens Game Room (Continued from page 452)

the afternoon on a hike, returning for a supper prepared in a kitchenette on the same floor, then through the evening groups of young people filter in, meet their friends, enjoy the games, come and go. One hundred an evening is a small figure for attendance.

The room may be opened for any group of sufficient size wishing it, but one of the committee must be present and responsible.

This plan has proven one of the most effective features developed in the young people's program of this church. It is steadily drawing new young people each Saturday evening. Those who had not allied themselves with the young people's society, because its interests seemed merely religious, are finding interest in this feature and as friendships are formed are now making their appearance in the devotional meetings.

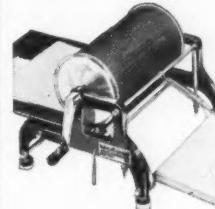
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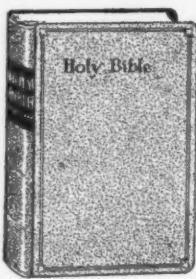
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33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Is'r-el.

34 But the Phar'i-sees said, He casteth out devils through the

ST. MATTHEW, 10

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

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MAY WE CALL ON YOU? YES <input type="checkbox"/> NO <input checked="" type="checkbox"/>	
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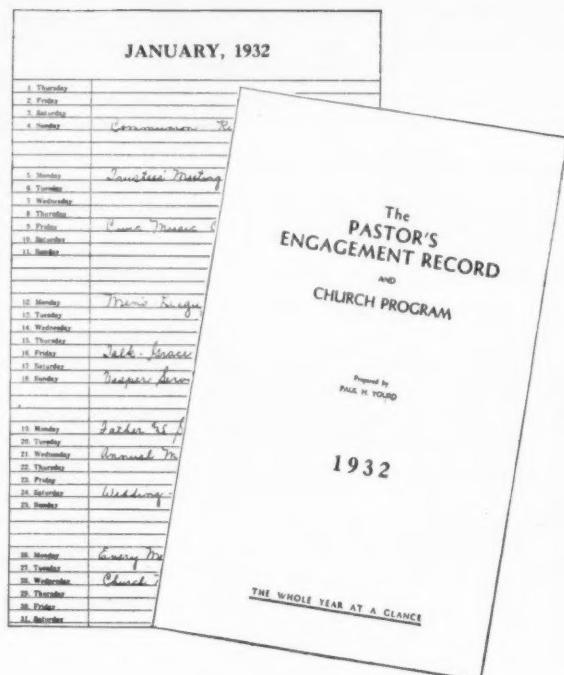
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Elizabeth Williams Sudlow,
Coral Gables, Florida.

A COMBINATION PLATFORM AND TABLE

Many churches are confronted with the same problem that had to be faced in the First Presbyterian Church of Coral Gables, Florida. How this problem was solved in a most satisfactory manner may be of interest to others. There was very little storage space on the church premises for banquet tables and things of that kind. When a large platform was needed for pageants or en-

tertainments an extension had to be built each time to the regular platform, and there was no place to store the bulky platform when not in use.

Therefore, a woman said, why not make the platform in sections so that the parts can be stored in the limited space available, and have them of such a size that they may also be used for banquet tables? This has been done. Six sections, each forty inches wide by twelve feet long, make splendid table tops and also make the big platform necessary at times for entertainments. A set of low supports are used for platform purposes, and twelve horses make it possible to supply the dining room with six big tables. Two men of the church did the work without charge so the only cost in providing all this equipment was for lumber and nails. There is room enough for one set of table tops to be stored in the closet off the kitchen, but not a place around the church where both table tops and platform could be placed when not in use.

Elizabeth Williams Sudlow,
Coral Gables, Florida.

HANDY TELEPHONE LIST

The modern flat top desk provides little room for a handy telephone list unless it is glass topped. But one ingenious pastor suggested a solution. A piece of celluloid, such as is used in making automobile curtains, was fastened down on the shelf that slides back into the desk-top. Under this celluloid which is held in place by thumb tacks is inserted the telephone list. Thus it is out of the way, readily accessible and yet the shelf can be used.

Roy L. Smith,
Wheaton, Illinois.

STRANGERS REGISTER AT OUR SERVICES

One of the best ways of inducing strangers and other visitors at our Sunday Services to register, we found to be the publishing of their names in the calendar of the following Sunday and sending them a copy of the calendar.

We have a clear and neat sign in the

vestibule of our church, it is framed so it may keep clean, which reads thus:

(We also have registration cards, near the sign, and in the hands of the ushers, reading similar to the sign, or as follows:)

On the following Sunday, the names of the visitors appear in the bulletin.

M. S. Benjamin,
Milwaukee, Wisconsin.

STRANGERS, VISITORS, PLEASE REGISTER!

We like to have the names and addresses of our church guests today. Unless you ask us not to, we shall publish the names of the registering strangers and visitors at our services today in the printed bulletin of the following Sunday, and send a copy of the bulletin to you, and one to your pastor.

Please write clearly on this card the information you care to give us.

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City and State _____
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Pastor's Address _____
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Have You Been Haunted?

A speckly specter once haunted a rector,
But met with his match, and his plans
were soon wrecked,
For the rector he chose was a specter
detector;
When the specter projected himself he
was checked.
Then the rector elected the specter col-
lector
Of checks from delinquents among his
elect.
The specter he decked in a specter pro-
tector
To collect from selected among his large
sect.
The specter collected from quite a large
sector,
By haunting them till they'd made good
the defect!
If YOU should be met by that specter
collector,
Get rid of him quick . . . with your
name on a check!

Alfred I. Tooke,
San Francisco, California.

AN AUCTION OF PEWS

The Third Presbyterian Church of Topeka, Kansas, of which Rev. H. Moody Frank is pastor, in preparing for their Anniversary Sunday, adopted the following unique plan. On the Sunday preceding the Anniversary Sunday, the pews in the church were "auctioned off" at the close of a sermon by the pastor on the text, "Compel them to come in that my house may be filled." Individuals, families, class groups and other organizations quietly bid the pews in. The price paid was the promise that the "buyer" would fill the pew on the next Sunday which was Anniversary Sunday. As each pew was "sold" a cardboard heart was suspended from the pew-end with these words on it, "Be our guest on December 13th," followed by the name of the pew holder.

The afternoon of the "Pew Auction" Sunday was given over to an organized social visitation in the parish, with special emphasis on Anniversary Sunday announcement and invitation.

When Anniversary Sunday came, though the weather was none too auspicious, the "regulars" of the church were very much heartened over the welcoming of a congregation four times the usual size and all seats filled, the largest audience in the church for years.

THE GENEROUS PRIDE OF VIRTUE

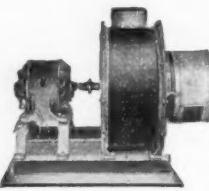
Disdains to weigh too nicely the returns
Her bounty meets with—like the liberal
gods,
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—Thomson.



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WANTS MORE PLAGIARISM ARTICLES

Editor, Church Management:

As a subscriber and reader of Church Management, I am curious to know just who is back of this question of plagiarism, about which you are writing. May I ask you:

I. Who has raised this question of Plagiarism?

II. Have the preachers who write, publish and sell their sermons raised this question? If so, why? Do they not want other preachers to use what they sell, or are they just after the money? Also, just what reaction do they want, if they have raised this question?

III. Or, have the preachers who buy the sermons raised this question? Is it simply a case of one plagiarist trying to silence another plagiarist, so that he himself may plagiarize more without detection? You have pretty well established that plagiarism is practiced pretty generally, among the prominent, among the high salaried, since they have the money to buy the sermons and need them most in their very busy life.

IV. Or have laymen, or church members, as well as among the low salaried preachers, raised this question? That is, have the laity themselves discovered this plagiarism—and to what extent? What objections have they raised, if any? It would seem they should be glad to hear a good sermon taken from another good preacher rather than some sermons they must hear which appear to be entirely original.

V. Or have you raised this question yourself—set it up as a sort of a dummy, just to knock it down by your own argument? If you have done so, then why have you done so? Why not, now, that you have brought this question before us, tell us now, just who has raised this question and just what the real underlying motive or object is for raising it? I think all your readers can stand, at least, one more article on this subject. I am not averse to this discussion. I have thoroughly enjoyed it.

In your February article, you speak about Dr. Jowett intentionally omitting the "most choice portion" of his sermons in printed books. We have often questioned the fairness in doing this. That which inspired preachers and others and caused them to buy his sermons, were the very things which he omitted intentionally. Is this not making a sale by misrepresentation?

Other writers are noted for the same omissions. Dr. G. Campbell Morgan's books—at least, some of them, are different from his Bible talks. You can hear many of the purchasers say, "I would rather hear him. His books do not have all of his lectures." Many of his books are in the second-hand book

store, because the "most choice portions" seem to be omitted. What kind of ethics is that, which allows a man to carry with him on his lectures, a large supply of books for sale which are different from his lectures. Would you say that such men are only interested in the money they receive? Is a man who takes money in that way any better than the man guilty of plagiarizing?

Again I say, I have enjoyed your articles on plagiarism and I am curious to know what caused you to take up the subject. Let us have it in the next issue of *Church Management*.

Rev. J. H. Keller,
Logansville, Pa.

ARTICLES HAMPER LITERARY GROWTH

Editor, Church Management:

In reference to these articles appearing each month in your paper under the head of plagiarism I have this to say: You no doubt are hampering very much the literary growth of many ministers who read your paper. If a minister spends a great deal of time in reading any article or book and then in his message make this all over into his own words, he is not a plagiarist. And I also feel that if all ministers did what you suggest doing, giving honor to whom honor is due, most of the time during the message would be taken up in quoting sources. I say let a man read and make over all he wants to and pass it on to his people, for it is truly his own.

Rev. K. K. Merryman,
Noblesville, Indiana.

HONEST THINKING

Editor, Church Management:

I am with you in your effort towards more honest thinking and the giving of credit to whom credit is due.

August E. Binder,
Seattle, Washington.

PROFESSOR LIFTS MATERIAL

Editor, Church Management:

Now I wish that you would direct your guns toward the seminary professor who takes the thesis work of his students, turns it into books which appear under his authorship. A. R. S.

When I see a merchant over-polite to his customers, begging them to take a little brandy, and throwing his goods on the counter, thinks I, that man has an axe to grind.—*Franklin (Poor Richard)*.

When I said I would die a bachelor, I did not think I should live till I were married.—*Shakespeare*.

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The Pastor Says

By John Andrew Holmes

WHEN some ministers secure calls to pastorates, it is all over but the shouting. . . On the books of the Heavenly Recorder are entered not only our virtues, but also the prices at which we bought them.

One may heed medical advice to avoid crowds by not attending church, only to find oneself later in a place more crowded than churches. . . "Peace with security" means using the sword to crop the wings of the dove of peace.

Many hear the call to preach, but few hear the call to prepare. . . In the old economical days, ladies made a single complexion last them a life time, and mere girls in their teens managed to keep themselves in the pink of condition with no expense whatever for pinking materials.

The humanist's notion of prevailing prayer is to talk into a telephone whose wire is cut. . . While the fairway is a pleasant part of life's course, we should accept the bunker in a sportsmanlike spirit.

More than two thousand years ago, the fool already had said in his heart, "There is no God," but some of the intelligentsia have only recently found him missing.

. . Children used to be quick assets, but now they have become long-term liabilities.

War in a just cause is the unleashing of devils to defend the throne of God. . . Some church services allow so much space for announcements that they remind one of a magazine which carries more advertising than pure reading matter.

The law of physics that though matter may many times change its form, it never ceases to exist, especially applies to clothing in the minister's family. . . Seen recently on a church bulletin board:

"ONE HOUR SERVICE
WHY SHOULD MEN SUFFER?"

In the midst of time and space, the spiritual man lives a timeless and spaceless life. . . A surprisingly accurate rule for finding the proper length of a sermon is to extract the square root of the number of minutes devoted to its preparation.

In one generation, advertising has transformed a certain poisonous weed from a coffin nail into a throat lozenge.

. . The religious life is so fluid as to need a container, and however cracked the church may be, it answers this purpose.

Peace like war should have some tunes to make the feet march toward it. . . Every driver on the road called life is destined to arrive at places where the bridges have been washed out.

In every profession, some can do their work well and others can tell how it should be done. The latter eventually become instructors. . . If we are to dwell in heavenly mansions, we must build foundations for them while we are here below.

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a duplicate sheet. Each quarter this duplicate record is cut from the book and mailed directly to the contributor, giving him a record of his payments and a request for the amount due.

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P. K.'S SMART SAYINGS

We accept the suggestion made by a subscriber to use this column to report the smart sayings of "The Preachers' Kids." For every one used we will advance the subscription of the subscriber sending it in three months.

Only remember this. We know most of the hackneyed jokes. So make sure that the smart sayings are original.

WE WONDER!

On a church bulletin board of a noted sanctuary, the city Boston, one read this sermon announcement:

Sunday, January 31
Dr. Blank
"The Devil's Shadow"
—Christian Register.

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"Anti-freeze solution that can be put into bank assets," replied his wife.

—Watchman-Examiner.

LOST AND FOUND

"Artford, 'Artford,' called out the conductor.

"You've dropped an 'h,'" said a passenger.

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"Unique?"

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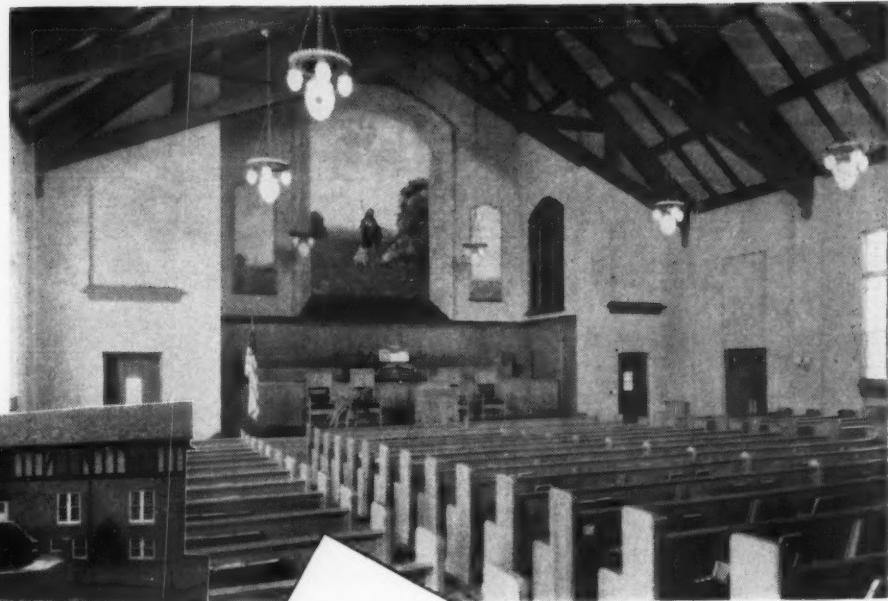
PUN

Is she opinionated? Say, she has fallen arches from taking stands on questions! —Northwestern Purple Parrot.

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Smart P. K.: I have got to go home and make some precocious remarks. Mother is trying to think up something for the new department in *Church Management*.

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